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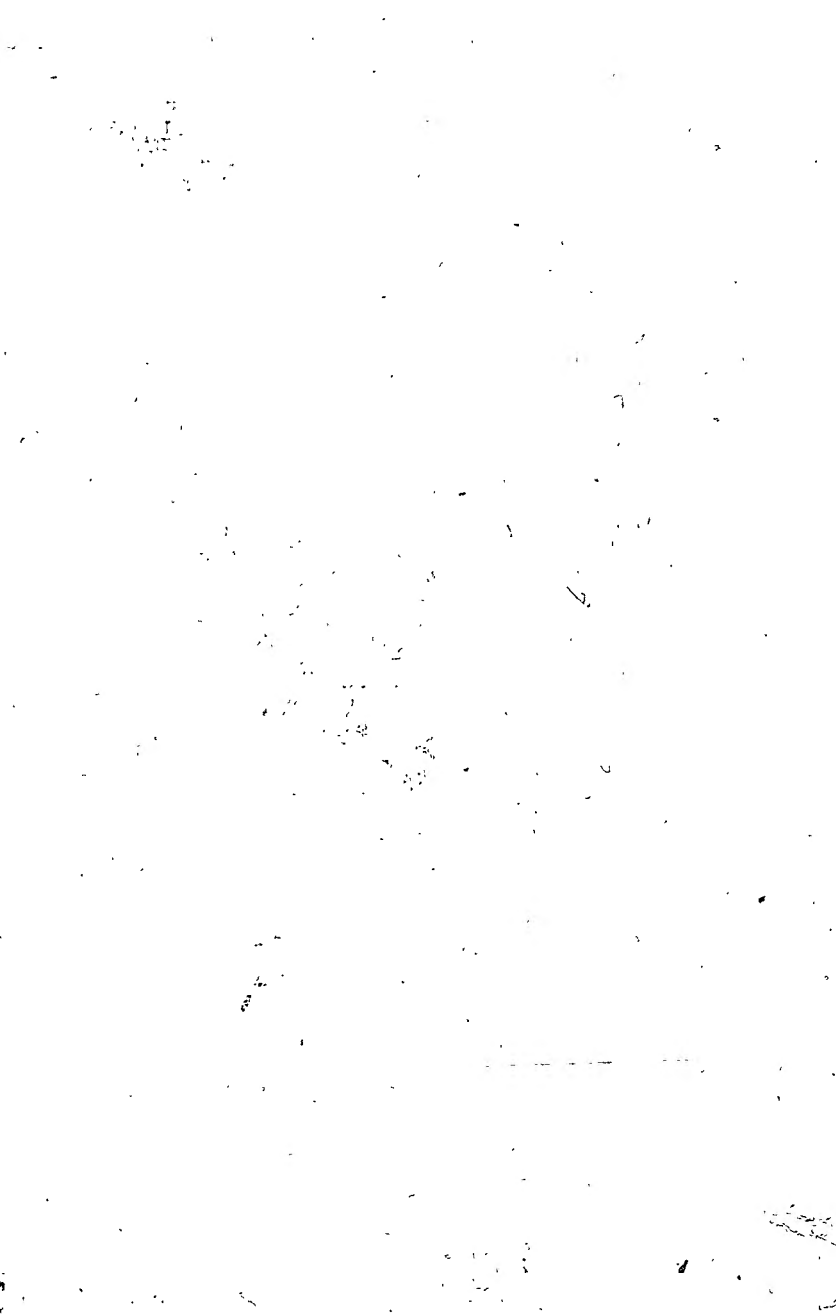
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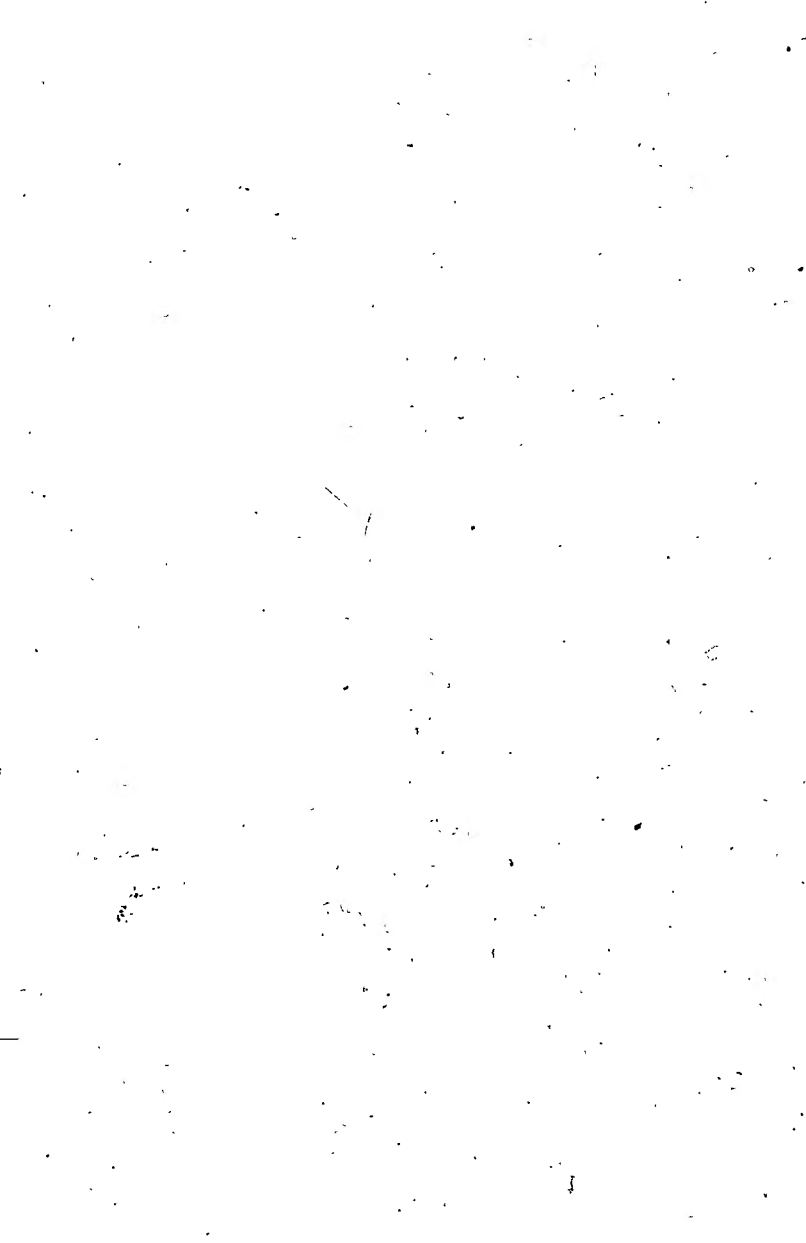
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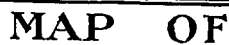
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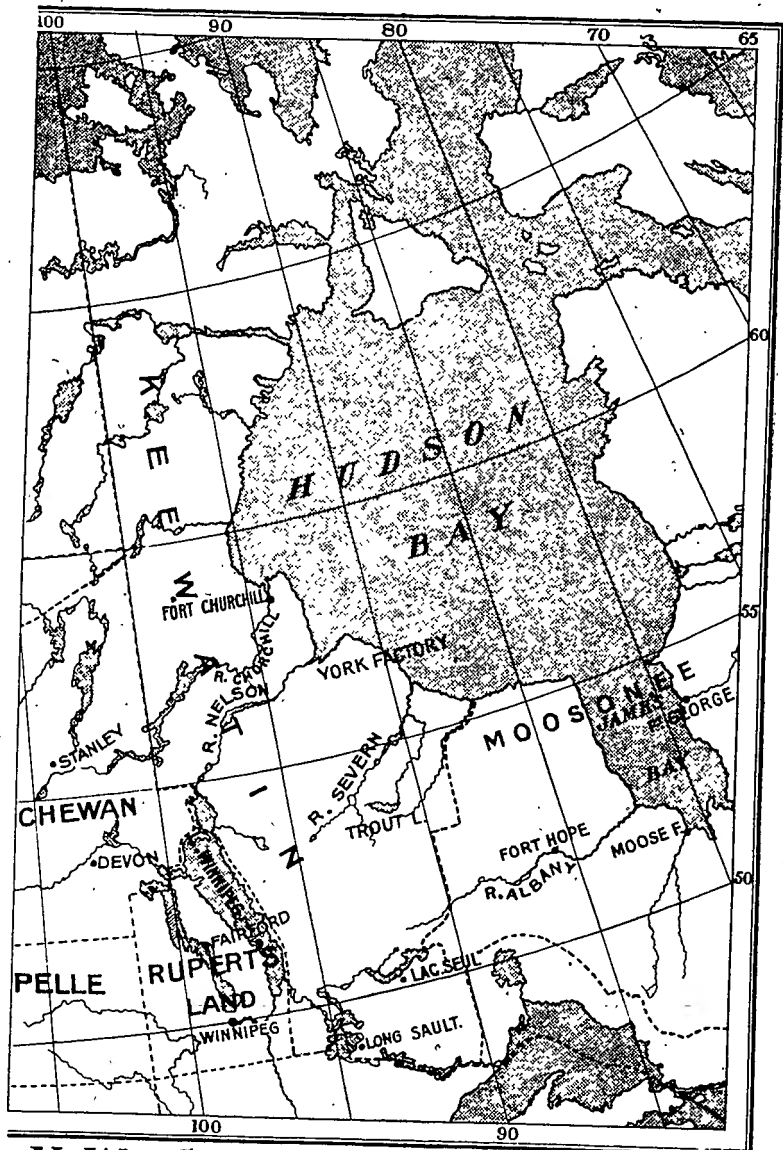


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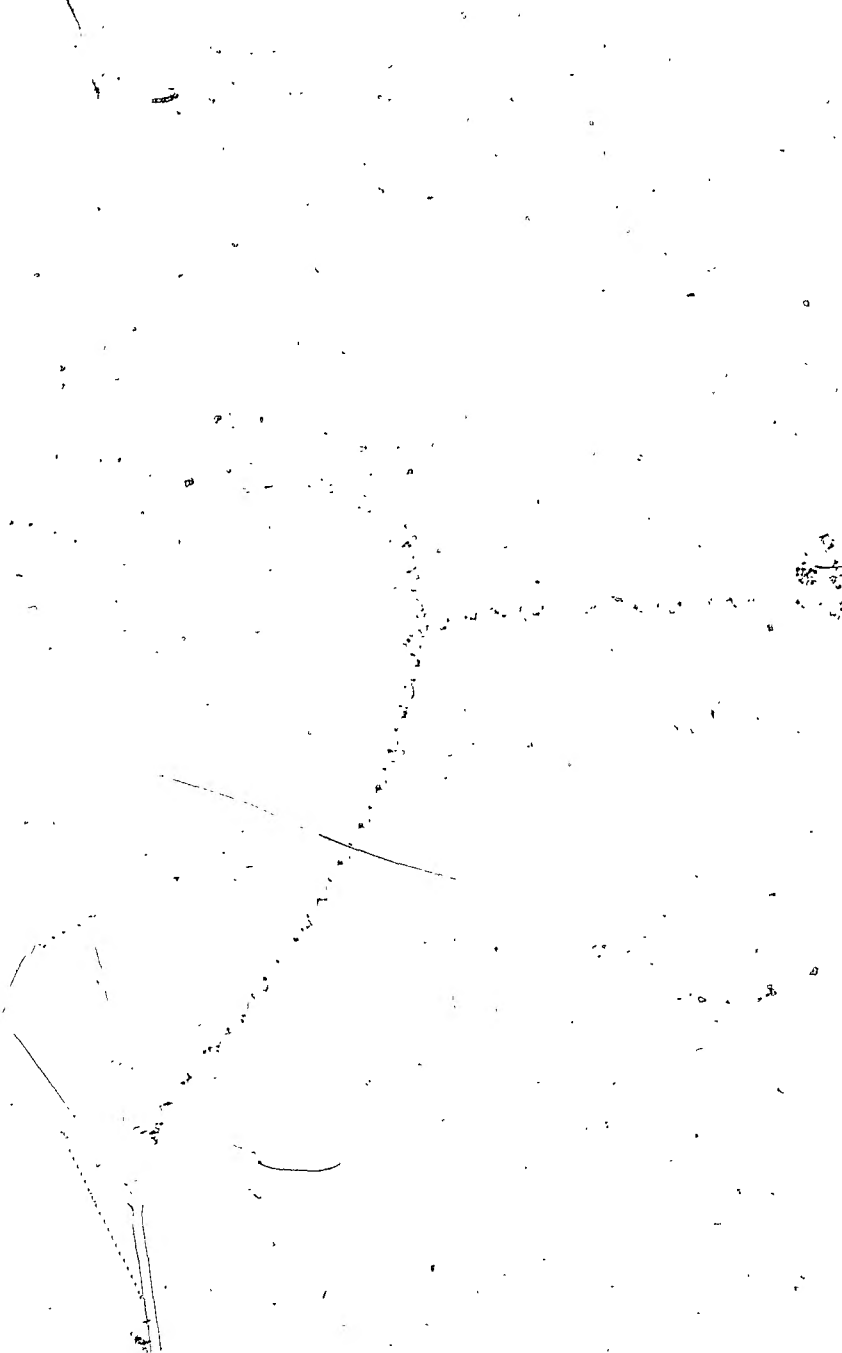
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THE NORTH-WEST CANADA MISSIONS.

CHAPTER I.

THE COUNTRY AND ITS HISTORY.

Position and Area.

The British Possessions in the North American Continent embrace all that lies north of the United States, with the exception of Alaska, which was purchased by the United States from Russia in 1867. The superficial area of this vast territory is rather more than three and a half millions of square miles. It is divided into the provinces of Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Alberta, Saskatchewan and British Columbia, and the districts of Newfoundland, Franklin, Ungava, Keewatin, Mackenzie, and Yukon. In the first five of these, and in Ungava, Franklin, and Newfoundland, the Church Missionary Society has no work, though for a few years it maintained a station in Ontario; and its efforts in British Columbia are described in a separate pamphlet dealing exclusively with that Mission.

Character.

In so wide an expanse of country all sorts of physical characteristics are naturally found. There are chains of lakes connected with the great river systems; mountain-ranges, such as the Rocky Mountains, stretching along the west coast, at a distance varying from 50 to 300 miles from the sea, and the Gold and Cascade Ranges; dense forests, covering in all it is estimated, 1,250,000 square miles; and the fertile prairie region in Manitoba and the provinces to the north-west, in which vast quantities of wheat are grown, giving rise to the claim of Canada to be 'Britain's granary.'

Of the lakes entirely within Canadian territory the largest are Great Slave Lake, with an area of 12,000 square miles; Lake Winnipeg, 9,000 square miles; and Great Bear Lake, 8,000 square miles. The chief rivers are Mackenzie River, with its tributaries Peace River and Athabasca River, draining an area of more than half a million square miles and flowing into Mackenzie Bay; Saskatchewan River, flowing into Lake Winnipeg; Nelson River, and Churchill River with its tributary Beaver River, flowing into Hudson's Bay; and the great St. Lawrence, with its tributary the Ottawa, flowing into the Gulf of St. Lawrence.

The climate in the eastern and central portions of the Dominion presents greater extremes of cold and heat than in corresponding latitudes in Europe, but in the south-western portion of the prairie region and the southern portions of the Pacific slope the climate is milder. The winter lasts from four to five months. In the diocese of Selkirk, in the extreme north-west, the average temperature at that season is 30° below zero, while one of even 78° below zero has been registered.

Flora and Fauna.

Reference has already been made to the forests, chiefly consisting of the red and white pine, mingled with various kinds of ash, birch, beech, elm, walnut, maple, etc. There are also the alder, willow, thorn, and, by the swamps, the cedar. Almost all kinds of vegetables and cereals are grown, and fruit-bearing bushes and trees are numerous.

Among the larger animals are the bear, deer, and wolf, but the buffalo, at one time plentiful, is now scarce. The fox, beaver, otter, racoon, and other smaller animals are abundant. Birds include the eagle, hawk, kite, owl, heron, wild turkey, swan, woodpecker, wild pigeon, and jay. Of reptiles there are the rattlesnake and adder, while among insects the mosquito is conspicuous. Both the lakes and the rivers are well supplied with fish.

Early History.

Canada was first discovered by John and Sebastian Cabot in 1497, when on one of their voyages in search of a north-west passage they fell in with Newfoundland. The French, some thirty years later, commenced to found settlements in the

country, the first to be permanent being established at Quebec in 1608. In 1610 the explorer, Hudson, discovered the vast bay which now bears his name, and in 1669 the Hudson's Bay Company obtained a charter from Charles II. granting them territorial rights, with a limited sovereignty and a monopoly of trade over the country known as Hudson's Bay territories, drained by the rivers which fall into Hudson's Bay. It was the connexion of King Charles's cousin, Prince Rupert, with this Company which originally gave the land the name of Rupert's Land. Canada was conquered by the British in 1759, and the Upper and Lower Provinces were established in 1791. These, together with Nova Scotia and New Brunswick, were united into the Dominion of Canada in 1867. The North-West Territories were secured by purchase from the Hudson's Bay Company a couple of years afterwards, and now all the British possessions in North America, with the exception of Newfoundland, are included in the Dominion.

CHAPTER II.

THE INDIANS AND ESKIMO.

Origin.

The Red Indians appear to be of Asiatic origin, and of, at all events, the same stock as the Japanese. When Cortes arrived in Mexico he was received by Montezuma, the Emperor, and his sages as a long-expected messenger from their ancestors in the far-distant west. Photographs of Colorado and Nebraska Indians have been taken by Japanese for those of their own countrymen, and there are said to be some remarkable correspondences between the Japanese and Red Indian languages. It is somewhat of a mystery how the Red men of the American Continent ever obtained the name of Indians, but it has been surmised that when Columbus arrived in America he thought he had reached India, and accordingly gave the name of Indians to its inhabitants. The Eskimo are of Mongolian origin.

Population.

The Indian population of the Dominion of Canada west of the great lakes but exclusive of British Columbia was 46,387 in 1906. At one time it was far greater, but the intestinal wars of

the Indians, and even more the introduction of evil habits and diseases by white men, nominal Christians, have reduced the tribes to a mere remnant of what they once were. Steps have been taken for the protection of the Indians, and in some parts of the Dominion they appear now to be increasing, or at least holding their own. The number of Eskimo is estimated at 30,000.

Indian Tribes.

The Crees and Ojibbeways, or Saulteaux, belong to the great Indian nation, the Algonquins, who inhabit the regions around Hudson's Bay; the Chipewyans,* Slavis, and other tribes belong to the Tinnés, who live farther west. The Black-foot Indians, including the Sarcee, Blood, and Peigans, are found in the great Saskatchewan plain near the Rocky Mountains; the Tukudhs inhabit the far North.

Languages.

The Indian languages are agglutinative, i.e. a number of words and particles, expressive of different shades of meaning, are all placed together, thus forming one long word, which is spoken in a single breath. The languages are said to be 'so flexible, so artificial, and so highly complex as to make them far more capable than any other dialects of combining a large assortment of ideas and various shades of meaning into one polysyllabic term' (Hardwicke). Some of the words are of great length: for instance, in the Cree translation of the *Pilgrim's Progress*, Evangelist appears as Miloachemowililew, Money-love as Saleslooleanas, and Worldly Wisdom as Uskewekutatawaletumowililew. The languages admit of great precision in the description of external objects and of ordinary occupations or actions, but are almost wanting in abstract terms or the representation of mental ideas. While the various tribes of Indians speak different languages and dialects, yet these appear to have had one common origin, since a certain resemblance exists among some of the words, and there are also some analogies of structure. Picture-writing, used to be largely practised; and a sign-language, information being conveyed by means of pantomimic gestures, was common among certain tribes.

* Not to be confounded with the Chippeways or Ojibbeways.

The language of the Eskimo is quite distinct from the other languages spoken in North America. It has no relation whatever to any of the Indian languages, neither, up to the present time, has it been discovered that it has anything in common with any of the Mongolian languages. This language is spoken wherever Eskimo are found throughout the Arctic Regions, with practically only dialectic differences, so that an Eskimo of Greenland can, as a rule, understand another coming from Baffin's Land or Labrador, and these again can understand Eskimo coming from the far North-West. The Eskimo language is very full and expressive, although necessarily defective in some respects for the purpose of the translator of Scripture from the fact of the non-existence in the Arctic Regions of such things as sheep, lambs, trees, vines, or agricultural pursuits of any kind.

Syllabics.

The unwieldy length of Indian words when rendered in English characters constituted a great difficulty in the way of teaching the people to read, and with a view to overcoming it the Rev. James Evans, a Methodist missionary at Norway House, devised, about 1840, the Cree syllabic characters, some fifty in number, by means of which a clever Indian could learn to read the Bible in a few months. This system has been adapted to the Eskimo language by the Rev. E. J. Peck, a C.M.S. missionary, and, with sundry improvements, has been made available for the Blackfeet Indians. Another and very elaborate syllabic, consisting of 400 syllables, has been constructed for the Tukudh language by Archdeacon McDonald, also of the C.M.S.

Costume.

The dress of the Indians is composed of a tunic of moose or deer skin, which is almost impervious to the cold, trimmed more or less with beads or dyed porcupine-quills; leggings made of the same material and ornamented in similar fashion, and, in olden days, with scalp locks, worn as trophies; and moccasins, in the winter of dressed moose or deer skin, and in the summer of deer or elk skin. The face is smeared with a mixture of grease and charcoal to express grief. The hair of some of the men is of great length. European costume has now been widely adopted. Among the Eskimo the dress of the men and

women is much alike, but the coats are differently shaped. The material is white deer skin, decorated with beads and trimmed with fur. The men have a circular tonsure on the head similar to that of a Romish priest. They also make a hole in each cheek to admit of the insertion of a large bead, often surrounded by a disk of ivory nearly two inches in diameter. The Eskimo wives weave, on the top of their heads, every particle of their own hair which has ever become disconnected, so that a woman's age may be surmised from the size of her top-knot.

Food.

The food of the Indians varies according to the district in which they live. Near the lakes fish is the staple article of food, the diet being varied by the flesh of wild animals and birds taken in hunting, and supplemented by potatoes where these can be grown. In the south the Indians obtain beef, flour, and canned goods, and raise vegetables on their own lands. In the north, away from the great lakes, the people often suffer much from hunger if rabbits are scarce. The provisions of the Eskimo consist mainly of the flesh and oil of the whale, walrus, and seal. They consume quantities of fat and oil to enable them to resist the extreme cold, and the late Bishop Bompas has said that if an Eskimo's hands are shaken in winter his skin will be found to be in a glow even at the lowest temperature.

Dwellings.

The tents of the Indians are made of deer skin, softened by scraping, with the hair on and turned inside. Many of the people have erected log-houses in imitation of the whites, but they seldom inhabit them for long, for their fondness for roving, or the scarcity of wild animals round their fixed abode, soon drives them again to their tents. The dwellings of the Eskimo on Blacklead Island in the autumn and early winter consist of houses partly excavated and lined with logs covered with poles, and these again with earth or snow. As the winter advances they leave these and build snow-houses. Great blocks of frozen snow are cut out with large knives, and when placed in position freeze together. Being arched over, a dome-shaped house is formed, with a piece of clear ice for a window, and a hole for door. Half of the interior is raised about two feet and strewn with deer-skins, which serve as beds and sofas.

Methods of Transit.

The chief railways are the Canadian Pacific, the Canadian Northern and the Great Northern, but the Grand Trunk Pacific and other important lines are in process of construction. In the districts more remote from civilization the older methods of transit by boat and canoe over the great lake and river systems, with their frequent and trying portages when rapids are met with, are still in vogue, while in winter long journeys are made in sleighs drawn by dogs, and on snow-shoes.

For the greater part of the year the chief method of travelling among the Eskimo is by means of dog-sleighs. The sleigh differs considerably from those generally in use among the Indians, and is more heavily and strongly built. In the old days, before whale-bone was of such great value commercially, the Eskimo sleighs were made from the two lower jaws of the whale lashed together; but they are now generally constructed of wood, either obtained from traders, or by some rare chance picked up along the coast. Two long wooden runners are first made, with whale-bone fastened at the bottom for speed, and upon these cross pieces of wood are firmly lashed by means of strong thongs made from thick seal-skin. The dogs are a distinct breed and much resemble wolves. They are much hardier and swifter than the Indian dogs. In running they are not traced in front of each other, as with Indian flat sleighs, but each dog has its own trace, so that if some of the dogs are impeded when travelling over very rough ice, the rest may be able to pull. In summer, during the short period when the coast is clear of ice, boats and canoes are in constant use. The canoes, or *kayaks*, are used by the men and youths only. They are very light and serviceable little craft, being made with a slight wooden frame-work, over which shaven seal-skin is stretched and sewn. The Eskimo are exceedingly clever in the management of these *kayaks*, even in a rough sea. The boat, or *oomiak*, is made on the same principle as the *kayak*, but is much larger and more roomy. It is used by the women and children, of whom a large number can be accommodated in one *oomiak*. It is propelled by means of sails or oars. Snow-shoes are not largely used by the Eskimo, although they walk great distances and seem incapable of fatigue.

Industries.

In former days the Indians were almost exclusively occupied with hunting and fishing, bartering the furs they obtained for various articles of European manufacture; but of late increasing numbers of them have taken to an agricultural life. The industrial homes, established by missionaries at several stations, do much to train the younger generation for future usefulness and a more settled life than that led by their progenitors. The chief industries of the Eskimo in their native state are hunting of the polar bear, the seal, the walrus, the wolf, the reindeer, the fox, and various other animals, together with the preparation of the furs and hides for clothing, ropes, whips, harness, and material for *tupiks*, or tents. They are also expert ivory and bone carvers, and many of their weapons, such as harpoons, lances, etc., which are made from wood, bone, and ivory, show signs of great skill and ingenuity. Eskimo who live near a trading settlement are employed by the various firms to hunt on their behalf. The Eskimo are paid so much bread, tobacco, coffee, and other commodities weekly, and all the produce which they then obtain belongs to the trader. In the far North when the ice breaks up, these men are employed to go out in the whaling-boats belonging to the various stations and hunt for whales. This industry is becoming more and more lucrative every year, in consequence of the scarcity of whales and increasing value of whalebone.

Marriage Customs.

The customs relating to courtship and marriage vary among the different tribes of Indians, some having definite ceremonies and others being destitute of them. In certain cases there is nothing in the way of courtship, and marriage is simply by purchase, the amount paid being in proportion to the abilities and personal accomplishments of the woman. Some girls fetch as much as five horses, while others can be bought for a gun or one horse. Polygamy is, or used to be, countenanced on the plea that in consequence of their numerous feuds and the love of glory, which can only be obtained on the battle-field, the warriors are killed off to such an extent that sometimes two or even three women to each man are found in a tribe.

The Eskimo have really no marriage ceremony in their heathen state. When a young fellow wishes to marry a certain

girl, he tells his parents about the matter and they approach the parents of the girl. If these are satisfied as to the young fellow's hunting abilities, and the probability of his being able to support their daughter, they agree to the contract, regardless of what the wishes of the girl may be, and she becomes the man's wife. Sometimes a certain amount of property is demanded as a sort of payment for the girl. Eskimo seldom have more than one wife. Sometimes they are found to possess two, and in rare cases three, but it is the exception and not the rule.

Customs in Connexion with Birth.

When a child is born it is usually named after a deceased relative, and its parents drop their own name and assume that of the child, so that John's father or Mary's mother is spoken of in preference to the person's real name being given. A wife, instead of speaking of her husband, rather refers to him as her boy's father. Among some Indians a woman is forbidden to look her son-in-law in the face until after the birth of his first child.

Position of Women.

In most of the Indian tribes the position of the women is very degraded. All the manual work is done by them. They are compelled to walk behind their husbands; at a feast they have to sit at the lower end of the table; and they are treated as little better than the dogs. The advent of Christianity has made an enormous difference in their position.

Burial Customs.

Some tribes place their deceased relatives on scaffolds or in the crotches of trees or on the top of some lofty rock; and others, when a chief dies, kill a couple of young men that their spirits may accompany him to the other world. Wrapped in his buffalo robe or blanket the warrior is borne to his grave, where, by his side, are placed pipes, tobacco, and many other things, which are supposed to go with him to the 'happy hunting-grounds' for his use.

It is impossible to bury an Eskimo under the ground, the greater part of the surface of the Arctic lands being hard rock. Shortly after death the body is dressed as in life, and then is wrapped up in fur blankets and lashed round with sealskin.

rope. Next it is placed upon a sleigh and drawn to its last resting-place by friends, who all wear their hoods drawn over their heads as a sign of mourning. A very old man always leads the funeral procession. Arrived at the burial-place, the body is taken from the sleigh and placed upon a flat rock, and large stones and pieces of rock are piled upon it. The assembled friends then march round the cairn chanting a dirge. They walk from east to west, that the spirit of the departed may, with the sun, pass to the regions of light. The sleigh is left by the grave, and in the case of a man his weapons are placed there also. In the case of a woman her knives, needles, thread, pots, lamp, etc., are placed by her side. When a death occurs in the far North no one is allowed to hunt for three days afterwards, and certain furs of animals must not be touched with a view to curing them or making them into clothes. The dwelling-place of the dead person is forsaken, and most of the property, if not placed by the grave, is destroyed, even though the relatives of the departed may be in great need themselves.

CHAPTER III.

RELIGIONS AND SUPERSTITIONS.

The Great Spirit.

Most of the Indian tribes believe in a Great Spirit, *Keeche Manitou*. To some he is the Sun, to others the Man Above, to others the First Cause, etc. Besides the Great Manitou there are lesser manitous, which reside in the rapids of rivers, in peculiarly-shaped stones, contorted trees, etc. Some say, however, that it is a fallacy to suppose that the Indians have any belief in an all-powerful Great Spirit.* The souls of the dead are considered to go to a sensual heaven, described as the happy hunting-grounds. Traditions of the Flood and several Scripture narratives exist, but it is difficult to ascertain whether these actually belong to the Indian religion or are the result of the teaching of Christianity.

* See *Living Races of Mankind*, p. 550.

Prayer.

Prayer is offered to the Sun, the Great Spirit, and the lesser spirits, and in some cases sacrifices are offered to propitiate the evil spirits. Among the Blackfeet prayers are always associated with smoking and feasting. They pray with the stem of the pipe pointed towards the sun, after which the pipe is lighted and smoked. A portion of their food is elevated in a spoon, and, prayer having been offered, is spilled on the earth. The petitions are always for food, presents from the white men, and long life for themselves and their children. The Blackfeet also have an annual sun-dance, on which occasion sick people, or the friends of those who have been ill, fulfil their vows. In the case of the men the proceedings are as follows. They are placed upon the ground on their backs, and an elder Indian, after pinching up a portion of the flesh, inserts a skewer in either breast. Another skewer is put through the flesh of the back. Then the man stands up, and a shield is attached with a string to the skewer in the back, and ropes attached to a pole are fastened to those in the breasts. To the sound of drums and singing the man, standing with his face to the sun, then throws the weight of his body on to the ropes, and endeavours to tear himself away from them. As soon as the flesh breaks and the man falls to the ground, his friends run up and tear the shield from his back.

The Eskimo believe in a good and an evil spirit. Very little attention, however, is paid to the good spirit, who is supposed not in any way to concern himself with the affairs of humanity. Many Eskimo ceremonies, acts of worship, fasts, and feasts centre around the spirit of evil, who is supposed to be a female, and in some parts is called Sedna, although the name varies. She is regarded as the creator of most of the animals of the chase, and for this reason is continually propitiated by various offerings, in order that the Eskimo may have successful hunting seasons. She is held in great dread, and is supposed to be the cause of storms and all inclement weather, which make hunting impossible. Festivals held in honour of this spirit are simply a succession of most revolting and degrading practices. The Eskimo believe in the existence of numerous other lesser spirits, who dwell some in the sea, some on the land, amidst the rocks and hills. They are in great fear of these, and charms, consisting of bears' claws, pieces of seal or reindeer

skin, or various other things, are worn as a protection against such as are ill-disposed towards humanity. The Eskimo think that everything has its *innua*, or spiritual nature, even rocks, stones, and pieces of wood. When, therefore, a piece of stone is hewn for the making of a lamp or pot, some ceremony is performed on account of the spirit of the rock or stone. They also believe that every animal possesses a soul, and if one of the higher animals is killed they will not hunt for three days afterwards. In this way they consider that they show respect to the soul of the slaughtered animal. The people seldom, if ever, carve images representing the spirits in which they believe, but they sometimes form grotesque figures from frozen snow, which are declared to be representations of the spirits of the storms.

The Eskimo believe in the existence of the human soul, and a state either of bliss or sorrow after death. They have no idea, however, as to how the state of bliss may be attained, and are in constant dread of torment after death. The state of bliss or heaven is to them a place of eternal light, where there are no cold winds, or raging storms, and no starvation.

Medicine-men.

Great power is possessed by the medicine-men, who are both the priests and doctors of the Indians. They have a certain skill in the treatment of some diseases, but the higher grades among them rely chiefly on supernatural influences. Their method of treating the sick has been thus described:—
 'Entering a lodge, there are seen one or more medicine-men sitting near the sick person, singing, praying, and swaying their bodies energetically until the perspiration flows freely. One of the medicine-men blows a whistle continuously as he sways to and fro, while the friends of the patient beat on small Indian drums and sing. These incantations are for the purpose of driving away the evil spirits which are afflicting the sick man. While these songs are being sung, the medicine-man may fall down in a trance, or he may resort to the use of the contents of his medicine-bag, which consist of herbs of various kinds, the heads and claws, feathers and teeth of birds and animals, human finger and toe nails, etc. One of the doctors vigorously shakes his rattle while one of the others is treating the patient. . . Suddenly the performer, in the midst of his gesticulations, will seize a part of the patient's body with his

teeth, trembling violently the while, and after much exertion will shout that he has found the disease. Holding his hands to his mouth he will plunge them into water, and pretend that he is keeping the disease from returning to the patient. He will then show the disease in the shape of a piece of flesh or a reptile, and declare his work well done.* A patient is often tortured to drive away the evil spirit which is supposed to have caused the sickness.

Charms.

The Indians use charms as a protection against witchcraft and to ensure them safety in battle. These consist of the skins of animals and birds which have been seen in dreams, or pieces of deer-skin made into the shape of snakes, toads, etc. The 'medicine' of an Indian in Keewatin when examined lately was found to consist of a small round tin box carefully wrapped up in pieces of dirty calico and sealed with grease and clay. When this was opened it proved to contain half a dozen small pieces of brown paper, embedded in down, and each carefully tied up, and these again enclosed little bits of stone or earth.

The Eskimo Angokuit.

The Eskimo also have their *Angokuit*—priests or medicine-men. These men possess absolute power over the people, and their word, declared in the office of *Angokok*, is law. Each *Angokok* possesses a *Tongak*, or familiar spirit, which at the will of the *Angokok* is supposed to hold communication with Sedna and the greater spirits, and then reveals to the *Angokok* the will of these spirits. When holding their ceremonies and incantations, the *Angokuit* are supposed to be possessed by their *Tongait*, or familiar spirits, and are no longer themselves. Young men who desire the office of *Angokok* are sent out for a long period far from any human habitation, and there they undergo a course of instruction from one of the old *Angokuit*. They are called upon to fast, and submit themselves to various hardships, after which they see visions and are supposed to be in communication with various spirits. In due course, if the novice successfully passes through this period of probation without

* *The Indians of Canada*, p. 100.

becoming almost insane, he is supposed to receive his *Tongak*, and returns to his fellow-countrymen to assume the office of *Angkok*.

It is supposed that a sick person is possessed by some evil spirit, or else that the sickness has been sent to him by some spirit of evil, on account of the non-fulfilment of some law of the Eskimo religion. No women are allowed to visit the sick person, except those who are very old, and the friends of the sick person may not enter any of the dwellings of other Eskimo. Abstinence from certain kinds of food must be practised while the person remains ill. An *Angkok* is invariably called in to hold a ceremony, and discover the cause of the sickness. In due course he declares to the Eskimo assembled whether the sick person will recover or no, and what is the cause of the illness—generally disobedience to some law or custom. He sometimes passes the sentence of death on the sick person, and the individual so condemned almost invariably dies, from the effect of this sentence upon his or her mind. In some cases the sick person is buried alive, or dragged outside the house or tent to perish in the snow, or a small snow-house is built, and the sufferer placed in it until the end comes.

Treatment of the Insane.

Insanity is attributed by some Indian tribes to the possession of an evil spirit. An insane person is called a *wetigo* (cannibal). The first symptoms of cannibalism are shown in dreams and insomnia. The evil spirit is said to appear in a vision with a plate of human flesh, about which there is an awful and irresistible fascination. When these symptoms are manifested the medicine-men are called in to practise their incantations and exorcise the evil spirit. They strictly guard the *wetigo*, and make a fiendish noise with their drums and rattles in order to drive the evil spirit away. The last and most dangerous stage is when the *wetigo* has accepted from the evil spirit the meal of human flesh. After that he is securely tied with cords; he refuses any kind of food, and has an intense craving for human flesh. At this stage they suppose that ice forms in the breast of the *wetigo* and they firmly believe that they have seen the *wetigo* vomit ice. The last remedy applied is the axe.

CHAPTER IV.

EARLY HISTORY OF THE MISSION.

THE connexion of the Church Missionary Society with North-West Canada dates from 1820. In that year, in response to urgent representations made by Mr. John Pritchard (whose grandson is now Archbishop of Rupert's Land), an active member of the Society, the Rev. John West, formerly curate of White Roding, Essex, proceeded to Rupert's Land as Chaplain of the Hon. Hudson's Bay Company. Before his departure he laid before the Committee his proposals for the establishment of schools at the Red River Settlement, in which instruction in the truths of Christianity might be given to Indian youths: his plans appeared so feasible that the Committee placed at his disposal a sum of £100 in order that he might give them a fair trial. Mr. West reached York Factory, in Hudson's Bay, the port of North-West Canada in those days, in August, 1820. While waiting there before proceeding overland to his destination, an Indian lad was committed to his charge by the lad's father, and on his journey another boy was entrusted to him. On arriving at the Red River Settlement Mr. West as soon as possible put his plans into execution, and within a few months was able to report that the school-house was nearly completed, that the Indians appeared willing for their children to be taught, and that a certain number, most of them, however, half-breeds, were under his care. The receipt of this favourable news led to a larger policy being adopted, and the Society resolved to send out and maintain a missionary, an assistant missionary, and a schoolmaster and mistress, at a total cost of some £800 per annum. In accordance with this policy in 1822 Mr. West was taken into connexion with the Society, by whom half his salary was paid, and a schoolmaster and schoolmistress were employed. Mr. West's term of service was brief, for he came home in 1823, before he sailed for England paying a visit to Churchill, a remote post, north of York Factory, where he came in contact with a number of Eskimo, and to another place fifty miles yet farther north. On his return he told the Committee that there were four Indian boys at the Settlement learning to read; that Peguis, the chief of the Saulteaux Indians, had promised to send some children to the school; and best of all, that he had felt able to

baptize the two lads whom he had taken to Red River with him. One of these boys, who received the name of Henry Budd after one of Mr. West's rectors in England, later on played a prominent part in the development of the Mission.

The Day of Small Things.

Mr. West's place was taken in 1823 by the Rev. D. T. Jones, and soon the church was crowded by Europeans, half-breeds, and Indians, and the Sunday-school had more than 150 members, about one-third of them adults, on its-rolls. There were, however, comparatively few Indians among the number, and the boarding-school children were far less numerous than the Sunday-scholars, but thanks to the cordial co-operation of Governor Simpson, who said that he would procure ten Swampy Crees, five Assiniboines from the Saskatchewan, five Crees from Isle à la Cross and Athabasca, five Chipewyans from Great Slave Lake, and five others, there was every prospect that the distinctively missionary part of the work would grow. Time proved that the Governor had been over sanguine, for although five fresh boys were received into the school in 1825, one of them a young Eskimo from Chesterfield Inlet, yet the total number of native boarders two years later was fewer than twenty. The workers, for the Rev. W. Cockran had begun his forty years' service in the Mission, had to encounter many privations and disappointments—privations arising from the scarcity of food caused by the failure of the hunting expeditions and enhanced by a destructive inundation which occurred just at the season for sowing the crops, and disappointment in the fact that there were no signs of any work of grace in the hearts of the Indian boarders. Among the Europeans and half-breeds, however, a good work was progressing. It had been found necessary in 1825 to supplement the Upper Church, as it came to be called, by another, nine miles distant; the services were well attended; and before long there were over 100 communicants, seven or eight of whom were Indians, and a prayer-meeting had been instituted at the Rapids (now St. Andrew's) at the lower end of the Settlement, fourteen miles from the Upper Church.

Ingatherings.

Until 1829 Middle Church and the Rapids were worked as out-stations, but in that year the latter became a station by

Mr. Cockran taking up his residence there. It was about this time that a suggestion was made that a settlement should be formed for the Indians at some spot near the missionaries in order that work might be more definitely undertaken among them, since it was found difficult to reach them satisfactorily at the places where the settlers and half-breeds were in the majority. This proposal was soon carried into effect, and in 1832 Mr. Jones reported the formation of an Indian congregation near Netley Creek, which was ministered to on Sundays by Mr. Cockran. Schools were opened there for the children, and before long a church was built on St. Peter's Indian Settlement, as it came to be called, and several adult baptisms took place in it. Some of the converts of this period manifested great earnestness. The story of one of them is particularly touching. An Indian boy, named Jack Spence, who had been carefully taught, went a journey of 200 miles to visit his sister at Lake Winnipeg. When he departed for his home he left his Bible behind him, but did not discover the fact until he was half-way back through the Lake. Immediately he turned round, and, as he told the story afterwards on his death-bed, 'I was nine days by myself, tossing to and fro, before I could reach the house: but I found "my friend" and determined that I would not part with it again. Ever since it has been near my breast.' And as Mr. Jones ministered to him in his last moments, he could see the beloved Book under a corner of the blanket. Another convert was Chief Peguis, who has already been mentioned as promising to send his children to the school. He and some others held a meeting to take leave of Mr. Jones when the last-named was leaving for England, and urgently appealed for more missionaries. 'Tell the Committee,' said the chief, 'to make haste. Time is short, and death is snatching away our friends and relatives very fast. Tell them to make haste.' Considerable ingatherings now began to be reported. In 1839, 110 persons were baptized; in the following year, 102; and in 1841, 132.

*One
for
the
Bible*

Extension.

Although the appeal of Chief Peguis did not bear immediate fruit in the advent of additional European missionaries, yet steps were speedily taken to carry the Gospel into the regions beyond. Hitherto the work had been confined entirely to the

Red River district, but in 1840, Henry Budd, who had become a schoolmaster at Upper Church, was sent to a place in the Cumberland district 500 miles off up the Saskatchewan River, which afterwards came to bear the name of Devon or The Pas. He arrived in June and his labours met with immediate success, for within a couple of years one of the Red River missionaries who visited the station found nearly forty adult Indians, besides a number of children, ready for baptism, and a year or two later there were a number of other inquirers under instruction. So rapid was the progress that in 1844 the Rev. J. Hunter, an Islington man, was assigned to the place, and there year after year he had the privilege of admitting many Indians into the visible Church. Some of these converts were the instruments of further extension. When on their hunting expeditions they proclaimed the Gospel to the heathen Indians whom they met, and among others to the chief of a band from Lac la Ronge, about 100 miles north of Devon. What he heard led him to visit that station in search of further instruction, and Henry Budd taught him as much as he could during his brief stay, and on his departure gave him some books and tracts. When he returned to his home, Keche Ogeemah, or Great Chief, as his name was, was surrounded by crowds of his companions eager for instruction, so eager indeed that they once kept him up for four nights in succession busily engaged in teaching them. In their zeal for knowledge the people begged for some one to live among them and make known the truths of the Gospel, and in 1846, James Settee, one of the earliest pupils in Mr. West's school, was sent to occupy Lac la Ronge. The influence of the Devon Christians was felt also at Moose Lake, a secluded spot, two days' journey distant, and there, too, an out-station was opened.

Meanwhile, in 1842, the Rev. A. Cowley had proceeded to the Manitoba district, about ten miles east of Lake Manitoba, to commence work among the Saulteaux Indians. He was able to establish one or two schools, but the exigencies of the Mission soon demanded his presence in the Red River district, and the new station had to be left in the charge of an Indian worker.

The First Bishop.

The progress of the Mission and the proof afforded by the

successful labours of Budd and Settee of the usefulness of Indian agents in spreading the Gospel, as well as the urgent need of reinforcing the staff in view of the numerous openings which presented themselves, made the friends of the Society anxious for the appointment of a Bishop, who might increase the usefulness of the natives by admitting some of them to Holy Orders. Their longings were gratified in 1849 by the consecration of the Rev. D. Anderson, a zealous friend of the C.M.S. who for many years had been Vice-Principal of St. Bees' College, as the first Bishop of Rupert's Land. He arrived in his diocese in the summer of the year mentioned, and soon set to work consecrating churches, visiting the stations, setting on foot a training institution for candidates for the ministry, and inaugurating a Church Missionary Association for his diocese. In 1850 he admitted Henry Budd to deacons' orders. Much of the later success of the Mission has been due to his untiring devotion.

With Bishop Anderson's arrival the early history of the Mission may be said to have ended. By the end of 1850 the statistics gave 1,200 as the number of adherents, and 474 as that of communicants, but only four adults had been baptized during the previous twelve months.

CHAPTER V.

GROWTH AND CONSOLIDATION.

Lengthening Cords: 1851-60.

With the stimulus afforded by the appointment of the Bishop, the work developed on every hand. Moose Fort, at the southern extremity of Hudson's Bay, where the Wesleyans had relinquished work a short time before, was occupied by Mr. J. Horden in 1851, when he began his apostolic labours of forty-one years in the Great Lone Land; Fort George, on the eastern side of the Bay, in 1852; a little later, the Rev. W. Mason, a former Wesleyan missionary, was appointed to York Factory, where the Hudson's Bay Company had just opened a station; while Albany, 120 miles north of Moose Fort, was occupied in 1855. Nearer to the old stations, work was set on foot at Fort Alexander, or Lansdowne; White Dog, or Isling-

ton; Westbourne, so named after the Rev. J. West; and La Prairie. In 1858, too, the Rev. J. Hunter, who, with the Rev. W. Cockran, had been appointed Archdeacon, having secured the Governor's sanction, started from Red River by one of the Hudson's Bay Company's 'brigades' for Mackenzie River, and after a journey of two months and ten days, in the course of which he traversed over 2,000 miles, settled for the winter at Fort Simpson, whence he visited other places in the far North. In 1859 he returned again to Red River, but the Rev. W. W. Kirkby succeeded him at the remote outpost, and commenced those extensive journeys, in the course of which the Gospel was carried for the first time within the Arctic Circle.

In the east of the diocese important work was accomplished by Messrs. Horden, Mason, and Watkins in translating the Bible and Prayer-Book into Cree syllabic. The New Testament, at the expense of the British and Foreign Bible Society, and the Prayer-Book at that of the S.P.C.K., were first printed, and the whole Bible was published in 1861. Mr. Mason saw the books through the press with the help of Mrs. Mason, the latter being called to her eternal rest almost immediately after the final correction of the last sheet. Some translation work had also been accomplished in Ojibbeway.

The necessity of providing for the stability of the converts from Heathenism by giving them the Word of God in their own tongue is generally recognized, and it was specially felt in the Mission in 1860, for, as Bishop Anderson stated at his triennial visitation, there was something of a check in the Indian work. The period was one of transition: excitement was prevalent, and baits were held out by the unscrupulous which the Indian was too weak to resist. Much difficulty was consequently experienced in planting new stations, and at those which had been established the steadfastness of the converts was sorely tried, and in some cases, unhappily, too successfully shaken.

Notwithstanding the lengthening of cords and strengthening of stakes which marked the period the number of baptisms was comparatively few, though by its close the communicants had increased to 815. But it must be remembered that the population was sparse—a census taken by the Hudson's Bay Company gave the number of Indians and Eskimo east of the Rocky Mountains as under 60,000—and that large gatherings were hardly to be expected. It was urged by some of the friends of

the Society at home and of its missionaries in China that the workers ought to be transferred to the latter country where the possibilities were so much greater, but the Committee replied that China was not open when the Mission to the Red Indians was begun, and that the touching histories of some of the converts in North-West Canada had done much to stimulate zeal in the homeland, and in that way had materially helped forward work in China and other fields.

Consolidation: 1861-70.

During the next ten years several important changes took place. The question of maintaining the work at the older stations, where it was carried on chiefly among half-breeds and had become largely pastoral, evidently exercised the minds of the Committee and of many friends at home, especially in view of the openings among the Heathen in other lands, and the fact that the Society had been instituted specifically for work among the Heathen or converts from Heathenism. A partial solution of the difficulty was found in the transfer of ten of the Red River congregations to the Colonial Church, the C.M.S. retaining St. Andrew's and the Indian Settlement, which latter, however, was placed under the charge of an Indian pastor. A further step in the direction of self-support was taken by the institution of a weekly offertory in the churches, an arrangement which at that time was regarded in Evangelical circles at home as a doubtful innovation, but which was in vogue at the Society's stations in India and Africa. In this step the C.M.S. received much help from Bishop Machray, Fellow of Sidney Sussex College, Cambridge, who was appointed to the See of Rupert's Land in 1865, on the retirement of Bishop Anderson. The latter, who returned to England in the previous year, preached the C.M.S. Annual Sermon at St. Bride's in the following May, and his appeal for helpers in the far North led to an offer for service from the Rev. W. C. Bompas, who afterwards spent more than forty years in that inhospitable land.

After the great extension which had characterized the years 1851-60, it is not surprising that comparatively few new stations were opened in the succeeding decade. The maintenance of the existing work sufficiently taxed the energies and strength of the little band of missionaries and Indian agents, confronted as they were by several serious difficulties. In the Red River

district to the trial of famine was added that arising from a destructive tornado ; the evil of drunkenness made its appearance and aroused anxious fears for the converts ; and in 1869, a rebellion among the Roman Catholic French half-breeds caused some dislocation of the work. On the shores of Hudson's Bay, influenza carried off numbers of the people and great scarcity of food prevailed ; while in the Mackenzie River district the missionaries were continually hampered by the Roman Catholic priests. In spite of these and other obstacles, evangelization went on apace. Long journeys with the object of preaching the Gospel to scattered bands of Indians were undertaken by Messrs. Horden, Kirkby, McDonald, and Bompas. The first-named met with much blessing at Moose Fort, his headquarters, and it was said that around Devon Heathenism was extinct. When the Jubilee year of the Mission was reached there were about 4,000 converts, more than one-quarter of whom were communicants, and five of the clergy were Indians, some of them having been trained at St. John's College, Winnipeg, which the Bishop revived and developed.

Growth of the Episcopate : 1871-80.

Bishop Machray now began to make plans for giving more effective episcopal supervision to his vast diocese. The need was urgent. The distance from Red River to the remote posts on the Mackenzie River was as great as 'from London to Mecca,' and the difficulties of travel were such that it would have taken Bishop Machray from the headquarters of his work for two years to visit the Arctic stations with profit. He accordingly proposed, and his proposals were accepted by the Archbishop and all concerned, that three new dioceses should be formed, and in 1872 Mr. Horden was consecrated Bishop of Moosonee, and two years later, Mr. Bompas became Bishop of Athabasca and Archdeacon McLean, the Warden of St. John's College, Bishop of Saskatchewan, the C.M.S. undertaking the support of Bishops Horden and Bompas, whose work would be entirely among Indians. A little earlier, as already stated, the Canadian Confederation was formed, and one of the first steps of the local Parliament was to specially reserve lands for the Indians, and to prohibit the conveyance of liquor on to them, a prohibition which was afterwards extended to the whole of the North-West Territories.

The extension of the episcopate led to manifestations of renewed energy in the efforts to win the Indians for Christ, and at the same time attention began to be more prominently drawn to the sad condition of the Eskimo and their need of the Gospel, Mr. (afterwards the Rev.) E. J. Peck commencing work among them at Little Whale River. A few other new stations were opened, but at several of the older ones the work became entirely pastoral. This was the case in Manitoba, though in other parts of the diocese of Rupert's Land half of the Indians had not accepted the Gospel. In the diocese of Moosonee Archdeacon Kirkby, writing from York, reported the 'death of Heathenism' at that station, a chief and sixteen of his party, the last of the Heathen, having just been baptized, and in 1880 it was said that four-fifths of the Indians in the diocese were professing Christians. In the diocese of Athabasca, covering an area of 750,000 square miles, and measuring 1,300 miles in three directions, where Bishop Bompas was displaying 'self-denying zeal and untiring energy, travelling thousands of miles on foot, in canoes, and on dog-sledges,' there were large gatherings from among the Tukudh Indians at Fort McPherson, and by the end of the decade some 8,000 of the 10,000 Indians were nominally either Protestant or Roman Catholic Christians. Circumstances were somewhat different in Saskatchewan Diocese. Many thousands of Indians, scattered over its area of nearly 700,000 square miles, were still unevangelized, and on Bishop McLean's vigorous initiative an expanding work was proceeding among them. The workers in North-West Canada, too, as the Committee had averred, were accomplishing much for other parts of the mission-field. A striking illustration of the fact was afforded in 1875, during the session of the Synod of the Province of Rupert's Land, which was held at Winnipeg, for Bishop Whipple, of Minnesota, who, with five of his clergy, was present as a visitor, declared that it was the success of the C.M.S. among the Indians which made him desirous to enter the Christian ministry.

The Development of Canada: 1881-90.

During the early eighties the opening up of Canada proceeded apace. The Canadian Pacific Railway was rapidly pushed forward, as much as four miles of rail being laid on some days,

and in 1885 the great line was completed, and luxurious express trains began to run from the Atlantic to the Pacific. With the influx of settlers the importance of reaching the Indians before they became contaminated by the vices of civilization became more and more pressing, and translations of the Word of God, and of the Prayer-Book, hymn-books, etc., in the various Indian languages were accordingly pushed forward. During this decade prolonged itinerations were made by the Moosonee missionaries, including Bishop Horden and others. For instance, in the summer of 1883, Archdeacon Vincent, of Albany, travelled 2,000 miles; the Rev. H. Nevitt, of Moose, 1,500 miles; the Rev. J. Sanders (an Ojibbeway Indian) of Matawakumma, 1,800 miles; the Rev. G. S. Winter, of York, 1,200 miles; and the Rev. J. Lofthouse, who had been assigned to work among the Eskimo, 2,000 miles. Bishop Bompas, too, in one year in the course of a systematic visitation of the stations in his diocese, covered 6,000 miles, more than one-quarter of the circumference of the globe. The last-mentioned journey made it clear that the size of some of the dioceses was still too great, and a further extension of the episcopate took place, a new diocese of Qu'Appelle being carved out of Rupert's Land and Saskatchewan, and another, called Mackenzie River, out of Athabasca. To the former the Hon. and Rev. A. J. R. Anson was appointed, and Bishop Bompas took Mackenzie River, the remoter and more inhospitable division of his diocese, the Rev. R. Young, a C.M.S. missionary at Red River being appointed to Athabasca. This was in 1883-4, and three years later, in 1887, a diocese named Calgary was carved out of Saskatchewan, but did not receive a separate Bishop till 1903. Bishop McLean having died from the effects of an accident met with while travelling in his diocese, was succeeded by Bishop Pinkham.

It was abundantly evident that the designs for gradual withdrawal from the Canadian work which some friends advocated could not at present be carried into execution; indeed, extension rather than retirement was of necessity the order of the day. In 1881, three new missionaries were sent out from England, and though during the decade several labourers were removed by death, yet the number of European missionaries increased from sixteen to twenty-five; of country-born clergy and laymen from fourteen to thirty; and of Indian clergy from five to twelve. In the same period the number of stations increased from

twenty-four to forty-three, and the expenditure advanced from £6,200 in 1873, when the Committee announced that the Mission presented a field, not for retrenchment, as had been supposed, but for extension, to £12,500 ten years later. At the same time arrangements were being made for giving a lump grant annually to the various dioceses for each to use in its own way, with the intention that, at all events in the southern dioceses, where some measure of local support might reasonably be looked for, a regular diminution in the amount should before long take place.

The growth of the work was attended with greater success than ever before. Numbers of the Indians in the north proved responsive to Christian teaching, and within the Arctic Circle a revival of spiritual life was witnessed in the Church; fruit began to appear from the work among the Eskimo; heathen customs were modified or abandoned among the non-Christians, as at Blackfoot Crossing, where, in 1890, the sun-dance was for the first time celebrated without torture; and the communicants increased to 2,272 and adherents to 12,600. In Saskatchewan, however, progress was hindered in 1885 by a rebellion of Roman Catholic half-breeds under Riel. Prince Albert and Battleford, two stations of the Society, were besieged for a couple of months, and the Rev. C. Quinney, a missionary privately supported by friends of the Society, was taken prisoner at Fort Pitt when that place fell into the hands of a Cree chief who joined the rebels. The majority of the Indians, however, remained loyal, and the revolt was speedily suppressed.

The Inrush of Whites: 1891-1906.

The impetus to colonization given by the completion of the Canadian Pacific Railway was increased by the discovery of gold in 1896 at Klondyke in Yukon, not far from Forty Mile Creek (Buxton), which for several years had been the home of Bishop Bompas. The first to report the existence of the precious metal in the district was a C.M.S. missionary, Archdeacon McDonald, who found a nugget in Birch Creek, 200 miles below Forty Mile Creek, in 1891. The discovery was followed by an enormous influx of persons of all sorts and conditions into the district. A little later the wonderful fertility of the soil of the great Saskatchewan plain and other

parts began to be realized. Since then railway construction has proceeded rapidly : year by year large numbers of settlers from the United Kingdom, America, and elsewhere, make their way to Canada, and the whole conditions of life are fast being changed. The tide of immigration has not been an unmixed blessing to the Indians. While many of the new colonists are decent, God-fearing people, that character, alas ! cannot be given to all of them, and the vices of civilization have appeared among the natives. Sad testimony to the accuracy of this statement was borne not long since by an Indian who asked whether there were any Christian white men besides the missionaries, 'for,' said he, 'I have not seen one ; they are the people who teach us the worst things we know' ; while at one station there was, in 1895, a revived interest in the sun-dance due to the morbid curiosity of the whites.

Several new stations were occupied during the years under review, notably Herschel Island on the 70th parallel of north latitude, and Blacklead Island on the 65th parallel, but, excepting at Fort Hope and the stations in Calgary diocese, baptisms were not numerous. The Heathen, indeed, were comparatively few in number. The Blue Book issued in 1900 by the Canadian Department for Indian Affairs gave the total number of Indians in the Dominion as 100,000, of whom 42,000 were returned as Roman Catholics, 16,000 as Anglicans, 11,500 as belonging to other bodies of Protestant Christians, 15,500 as 'unknown,' and only 15,000 as Heathen. Many of those who were returned as Christians naturally are not altogether satisfactory, but, on the other hand, testimony is borne from time to time by travellers and others to the excellent character of the Protestant native Christians, both Indians and Eskimo, and to their regard for the sanctity of the Lord's Day.

Two new dioceses were formed during this period. The first was Selkirk, which was carved out of the diocese of Mackenzie River, and of which Bishop Bompas took the episcopal supervision, Archdeacon W. D. Reeve being consecrated as Bishop of Mackenzie River. The other was Keewatin, carved out of the diocese of Moosonee with a portion of Rupert's Land, to which Archdeacon J. Lofthouse, who from the remote station of Churchill had rivalled the great journeys of Bishop Bompas, was appointed. Death and resignation caused other changes

in the episcopate. In January, 1893, Bishop Horden died at Moose Fort. His place was filled by the consecration of the Rev. J. A. Newnham, who some years later, when Dr. Pinkham resolved to confine himself to the diocese of Calgary, became Bishop of Saskatchewan. In 1893, on the resignation of Dr. Anson, Dr. Burn became Bishop of Qu'Appelle, and on the death of the latter in 1896, Dean Grisdale, who from 1870-6 had been a C.M.S. missionary first in North India and then in North-West Canada, succeeded him. A great loss was sustained by the Church in 1904, by the death of Dr. Machray after an episcopate of nearly forty years, during which his diocese was divided and subdivided until it became an ecclesiastical province embracing nine dioceses: he was made Archbishop of Rupert's Land, and Primate of Canada at the first General Synod for the whole of Canada in 1893. Bishop Matheson, his coadjutor Bishop, was appointed to Rupert's Land in his stead. Bishop Young, of Athabasca, retired in 1903, as did Bishop Bompas in 1905, the latter being succeeded by the Rev. I. Stringer, a former missionary of the Society. Bishops Young and Bompas died within a short time of their resignations.

Veteran Missionaries.

At least a passing mention is called for of some of the veteran missionaries who have 'fought the good fight' in North-West Canada—of Archdeacon W. Cockran, who joined the Mission in its infancy, and died in 1865 after forty years of work, half of them as a C.M.S. missionary, and half as a Chaplain of the Hudson's Bay Company at Red River; of Archdeacon Hunter, who laboured in the country for twenty-three years; of Bishop Horden, who went out in 1851 at a few days' notice to occupy Moose Fort as a lay agent, was ordained, consecrated in 1872 as first Bishop of Moosonee, and died in harness in 1893; of Archdeacon W. W. Kirkby, the first resident missionary on Mackenzie River and the first missionary to go within the Arctic Circle, who resigned after twenty-eight years in the mission-field; of Archdeacon McDonald, who retired in 1905 after fifty-three years' service in the Mission; of Archdeacon T. Vincent, who laboured in the Mission for several years as a catechist and then for forty years as an ordained missionary; and of Bishop Bompas, who sailed in

1865, never returned to England save in 1874 for his consecration, and who between that date and his resignation only once left his diocese. Nor must the Indian clergy be forgotten, especially Henry Budd, who served for thirty-eight years, first as schoolmaster, and then for twenty-five years as a clergyman, sorely tried by domestic bereavements, but faithful to the last; and James Settée, another of the Rev. J. West's lads, a Swampy Cree, employed as a catechist in 1833, ordained twenty years later, retiring from active labour in 1884, when about seventy-five years of age, but until his death in 1902, constrained by the love of Christ, labouring to the utmost of his powers. Others who have seen long service are still at work—Bishop W. D. Reeve with a record of thirty-eight years' service; Archdeacon J. A. Mackay with forty-five years'; Archdeacon R. Phair with forty-four years'; the Rev. J. Hines with thirty-three years'; the Rev. E. J. Peck with thirty-one years'; and, of the Indian clergy, the Rev. G. Bruce with thirty-nine years'.

Gradual Withdrawal of the C.M.S.

It has already been pointed out that from time to time the desirability of withdrawing from its Red Indian work was considered by the Committee of the Society, but the difficulties in the way, notably that of ensuring regular ministrations for the converts won by its work in the face of their utter inability to provide for the maintenance of their clergy, prevented any considerable steps in that direction being taken before 1904. It is true that early in the nineties arrangements were made for block grants, subject to an annual reduction to some of the dioceses, but various circumstances combined to prevent those reductions being regularly made. But from the beginning of the year mentioned, a system came into force by which every year the block grant to each diocese is annually reduced by one-twelfth. The salaries and allowances of the few missionaries in home connexion are still remitted to the individuals concerned, and the scheme provides that on any diminution in their number a special grant shall be added to the grant-in-aid. In the year 1906-7 the expenditure on the North-West Canada Mission amounted to £10,492. The missionaries at many of the stations once worked by the Society are now entirely supported by diocesan funds, and their names do not appear on the Society's rolls.

CHAPTER VI.

**DIOCESES OF RUPERT'S LAND, QU'APPELLE,
KEEWATIN, AND MOOSONEE.**

1. Diocese of Rupert's Land.

Red River Parishes.

The history of these parishes has been traced in Chapter IV. down to the year 1829, by the end of which Mr. Jones was residing at the Upper Settlement, while Mr. Cockran had lately taken up his abode at the Rapids: services were also conducted at what was known as the Middle Settlement. At the first-named station greater accommodation was soon required at the services, and in 1834 a stone church was opened, capable of seating 700 persons comfortably. The congregation was composed of Europeans and half-breeds (the latter in the majority), with a sprinkling of Indians. On the retirement of Mr. Jones about 1840, Mr. Cockran took charge of the work at the three churches, and was happy in being able to report a number of baptisms year by year. In 1848 it was said that the whole population of the Upper Settlement was at least nominally Christian, and since Mr. Cockran had by this time become a Chaplain of the Hudson's Bay Company, the station ceased to be regarded as belonging to the C.M.S. Mr. Cockran's name, however, was still retained on the Society's list of missionaries, and after the lapse of a few years he was again in charge of a C.M.S. station.

Meanwhile at the Rapids also the congregation had outgrown the church, and steps had to be taken to erect a new and more substantial building. The matter was brought before the people at a meeting called for the purpose, and they displayed great readiness to do all in their power to help. They had no money to give, but they were able to contribute in kind. The shingle-makers said they would give 10,000 shingles each, and the lime-burners 400 bushels of lime. Boards and timbers were promised in the same liberal manner, and at length one man stood up and said, 'I shall give £10.' Every one smiled, and Mr. Cockran said, 'I believe our brethren think you are too poor to raise such a sum.' He raised his arm and replied, 'Here is my body; it is at your service. It is true I can neither

square a stone nor lay one, but there will be the floor and the roof. Turn me to them, and then you will see, if God gives me life and health, that the value of the sum shall be raised.' In all above £700 was promised in materials and labour at the meeting. The church when opened was called St. Andrew's. Before long the work at this centre was entirely pastoral, but the Society continued it until the year 1883, when it became self-supporting.

St. Peter's Indian Settlement.

The Indian Settlement was established, as stated above, in 1832, when Mr. Cockran, with the consent of the Governor, persuaded three families to make an attempt to cultivate the soil. After five years of patient and persevering effort cottage after cottage rose in rapid succession, and they were soon surrounded by cultivated fields, and in 1837 a neat church was opened for public worship. A great improvement took place among the people, many of whom embraced Christianity, and a retired fur-trader, who visited the Settlement eight years after it was planted, said that he would not have believed that so great a change in the natives could have been brought about. Within twenty-four years of its formation there were 125 families on the Settlement, and just one-quarter of the total population were communicants. Doubtless the cause of Christianity derived much help from the earnestness of the chief, Peguis. Some impression of his faith can be gained from a remark which he once made when an epidemic of small-pox had been raging. 'The Settlement is strong,' he said. 'The small-pox has twice lately spread around, but it has not touched the Settlement. It is strong by prayer.' Peguis was deeply interested in the spread of the Gospel, and diligent in urging others to lead consistent lives. He accompanied the Bishop once on a visit to Fairford, and amid breathless attention addressed the Indians who came together; and when, a little later, some of the people of that station were led astray partly through a rumour that Peguis had renounced Christianity, the old chief wrote to contradict the report and urge them to steadfastness. He died in 1864, full of years, and highly respected and honoured by all. With the lapse of time the population of the Settlement, which is twelve miles square, increased, and in spite of difficulties through drunkenness and the evil

influence of the whites, and of an unfortunate schism which prevailed in 1881, the great majority of the people embraced Christianity. In 1904 of the 247 families on the Settlement, three-quarters of them Swampy Crees and the rest Saulteaux, 225 belonged to the Anglican Church, and there was an 'utter absence of polygamy, of medicine ceremony, of Indian craft and vice, of idleness and begging.' A hospital, known as Dynevor Hospital, was opened in 1897.

Portage la Prairie.

Early in the fifties plans were made for opening a station on a new settlement of colonists and Indians which had sprung up at Portage la Prairie, about seventy-five miles west of the Red River settlements, was planted. Occasional visits were made to the settlement by the missionaries, and when Archdeacon Cockran, who was still in close connexion and sympathy with the Society's work, visited the district in 1853 to make inquiries he found that the people had prepared all the timber for a church and were living in hope of soon having a missionary resident among them. An oak church was speedily erected, but no one could be found to occupy the station, so in 1857 Archdeacon Cockran himself came to the rescue. He laboured there until his death in 1865, when his place was filled by his son-in-law, the Rev. H. George, who continued to minister to the people until in 1881 he, too, was called to his rest.

Westbourne.

Some sixteen miles west of Portage la Prairie lies a place at one time known as White Mud River, where there were abundant facilities for fishing and farming, and which therefore appeared a likely spot for a settlement of the Saulteaux Indians who lived in the neighbourhood. With the object of reaching them a station was established there in 1849 by Mr. George, the name being changed at the Bishop's desire to Westbourne, in memory of the pioneer worker in the Mission. At first Mr. George met with good success, gaining the respect and goodwill of the natives, both Roman Catholics and Heathen, and a few converts were won, but after five years the fair prospect was overcast. Some fugitive Sioux Indians from the United States having been treated with hospitality by the settlers, the jealousy of the heathen Saulteaux was aroused, and they made an unexpected attack upon the Sioux, killing numbers of their

women and children. Then, becoming alarmed lest the Sioux should avenge themselves upon them, they fled to a different part of the country. Little mention of the station is afterwards made in the Annual Reports.

Griswold (Oak River).

Somewhere about the year 1862 a number of Sioux Indians, the survivors of a terrible massacre which had taken place in the United States, crossed over into Canada, and although they had no real claim on the Canadian Government, a reserve was granted them at Oak River, about 125 miles west of Winnipeg. They were visited from time to time by messengers of the Gospel, and eventually regular work was commenced among them by the Rev. W. A. Burman, who was supported partly by a collection made in each of the churches in the Province, and partly by a grant of £100 from the C.M.S. The Sioux, a fierce tribe, who for many years were a terror to other bands of Indians, welcomed the missionary, but at first comparatively few of them accepted his message. Their lives, however, underwent a change in many respects; they abandoned their old heathen ceremonies, and many of them became excellent farmers; and now nearly all attend church regularly, and some have become exemplary Christians. They value the Bible which has been given to them in their own language. 'It gave me light,' said one of them, 'it has true words from one side to the other. It has strength in it, too, for what it says it is able to do. It has changed men whom nothing else could change; I like it for this.' The station is now known as Griswold.

Fort Ellice.

At the request of an Indian chief a catechist was placed at Fort Ellice, farther west than Oak River, in 1843, but the people manifested little desire to avail themselves of the opportunities of receiving instruction, and after two years the station was abandoned.

Scanterbury.

Proceeding northwards from St. Peter's Indian Settlement to Lake Winnipeg, and going a little way along its eastern shore and then up Broken Head River, Scanterbury is reached after a journey of twenty miles. It was the great rendezvous for the Indian bands around the Lake, and the medicine-men occupied

A position of exceptional authority among them. For some years it was worked as an out-station from St. Peter's, and not until 1868, when the Rev. J. Settee, an Indian clergyman, took up his abode there, was it regularly occupied. It was considered a hard place, but by degrees the Gospel asserted its power, and in 1893 Archdeacon Phair wrote: 'Hard by the site of the great heathen tent stands the Church of God to-day. The men who, with painted face and plaited hair, spent their days and nights in yelling and beating the drum, are now found clothed and in their right mind, sitting at the feet of Jesus.' Soon after these words were written two of the leading medicine-men were baptized, but one of them afterwards relapsed. A recrudescence of the old practices unhappily took place a few years ago on the initiative of some heathen Indians from other places, who started dog feasts and dances, and made presents to the Christians to induce them to join. Some even of the communicants fell into the snare.

Fairford.

Some 200 miles from the Red River Settlement, on a neck of and between Lake Manitoba and Lake Winnipeg, lies Manitoba, so called (Manito-ba) because the Indians thought that the pass was haunted by an evil spirit. Work was commenced in 1842 among the *Saulteaux* Indians of the district by the Rev. A. Cowley, who had joined the Mission the previous year, on the invitation of the people. They expressed a desire to embrace Protestantism rather than the Popery which was being propagated among them, but when it came to the point they manifested no particular inclination towards Christianity. After four years of patient effort Mr. Cowley wrote: 'Could I see but the conversion of *one* soul resulting from my labour, how should I rejoice.' Dog-sacrifices, accompanied by incantations, were of frequent occurrence, and even those who began to profess Christianity were prevailed upon or forced by their heathen relatives to submit to the idolatrous rite at times of serious illness. In course of time fruit began to appear, and when Bishop Anderson visited the station in 1851 fourteen adults were baptized and several confirmed, and to commemorate the change which had taken place the name of the station was altered to Fairford, after Mr. Cowley's birthplace in Gloucestershire. Before long a great triumph of the Gospel was witnessed

in the baptism of the chief, Pasermas, who took the name of Woodhouse. He displayed much zeal for the ingathering of the Heathen, testifying to the blessing he himself had received. 'We were once,' said he in an address, 'like men lost in thick woods, not knowing where to get out; but now we hear the Gospel we enjoy liberty.' In 1864, the Rev. G. Bruce, who is still in charge, began his long residence at the station. He met with opposition from heathen chiefs, and had some trouble from the Roman Catholic priests, who sought to draw away the simple people. Several reserves are visited from Fairford—*Crane River, Lake St. Martin, Sandy Bay*, etc. On the first named most of the people are Heathen, but some manifest a real desire to learn. While there, Mr. Bruce was visited late one night by a man who wanted to hear more of the Word of God. No light was to be had, so a piece of board was broken up, and with the light from the kindled splinters the man was pointed to Him Who is the Light of Life.

Jackhead.

After the station had been worked for some years from Lansdowne, in the diocese of Keewatin, it was reported in 1893 that at Jackhead, half-way up the western shore of Lake Winnipeg, Heathenism was giving way. The estimate was too sanguine, for at the present time the majority of the people still hold aloof from Christianity. The station has only been intermittently occupied by a clergyman.

Shoal River.

The river on which this station is situated runs out of Swan Lake, near the northern boundary of the diocese. The work was for some time carried on by means of occasional visits from the missionaries in the dioceses of Saskatchewan and Qu'Appelle. In the nineties a catechist was assigned to the station, and an ordained man is now in charge. The number of Heathen has considerably diminished.

2. Diocese of Qu'Appelle.

Fort Pelly.

In the summer of 1849 a messenger arrived at the Red River Settlement with an urgent appeal for Christian teachers from the Plain Crees and a few Saulteaux at Fort Pelly, a post

of the Hudson's Bay Company some 300 miles south-west of Fairford. A catechist was sent as soon as possible and in 1852 a European missionary went to the station. He did not stay long, but in 1859 the Rev. J. Settee occupied the post and remained there for five years. Strong drink proved a great obstacle to the spread of the Gospel and opposition was manifested by the Saulteaux, while the scarcity of food involved considerable hardship. A few Indians, however, were baptized.

Touchwood Hills (Qu'Appelle).

A catechist, Charles Pratt, was placed in 1885 at Touchwood Hills, 100 miles north-west of Fort Pelly, on the Qu'Appelle River (which title the station bore for several years), and there laboured faithfully among the Plain Crees, many of whom received baptism. A resident clergyman was appointed in 1874, but the Indians have shown themselves more ready to listen to the Gospel than to embrace it. Latterly opposition has diminished and interest increased. From Touchwood Hill visits are paid to *Day Star*, *Poor Man's*, and *Gordon's Reserves*, some 2,000 miles being sometimes travelled in a year by the missionary in his work.

3. Diocese of Keewatin.

Fort Alexander (Lansdowne).

In consequence of the expressed desire of the chief factor of the Hudson's Bay Company at Fort Alexander, near the mouth of the Winnipeg River, to establish schools, the place was visited in 1855 from Devon by the Rev. H. George, and began to be worked as an out-station from Red River. Eight years later the Rev. (now Archdeacon) R. McDonald resided there temporarily, and in 1864 the Rev. (now Archdeacon) R. Phair occupied the station, a few Ojibbeways, who with some Crees are found in the district, having meanwhile received baptism. Mr. Phair has thus described his early experiences among these Indians:—'When I first went among them; a number of drunken Indians surrounded the little shanty in which I lived. In their wild and hideous shouts they asked for food and other things of which I had but little. One of them shot my dog close by me—others broke my windows—they all agreed I had better leave, as I was likely to

disturb their religion. Here, if anywhere, the strong man armed kept his palace. Noisy Indians by day, the conjuring-drum by night, made me feel I was where Satan's seat was. Once in a while I would have a visit from a conjurer with four or five wives. The night of heathen darkness was indeed dense. Within three years of Mr. Phair's arrival the chief and his family were baptized, and others afterwards were brought in one by one through the ministrations of the Revs. G. Cook and P. Bruce, until in 1893 the last of the Heathen was received into the visible Church. This triumph was not gained without difficulty, for the medicine-men opposed the Gospel to the utmost of their power. An instance of this came to light years afterwards when an old woman told of her son, a young man, who on his death-bed expressed a desire to be baptized. A man, she declared, was sent for the missionary, but said that the latter refused to come, and a second and a third request met, so it was affirmed, with a similar refusal. It appeared eventually that just as the Indian was about to start for Mr. Phair, the young man's father, who was the chief of the medicine-men, forbade the messenger to go near the missionary, telling him to wait about until sufficient time had elapsed for him to have gone the errand, and then to return and say the missionary refused to come. The messenger dared not disobey one possessed of so much power as the great medicine-man, and each time at his bidding played the same cruel deception. Shortly after a visit to the station in 1893 Archdeacon Phair wrote of the condition of affairs at the station as follows:—'On the very place where for more than half a century the conjurer's tent had been erected, I was asked to kneel down and pray by a number of the very men and women who, more than twenty years before, had come to the Mission in their paint and feathers to make trouble. The large and beautiful church, erected largely by the Indians themselves, is filled from time to time with the very men and women who hated its very name in years gone by. Along twelve miles of the beautiful river, with houses on either side, gardens cultivated, and churches and school-houses by its banks, the Sabbath is observed in a way that might well be an example to white people in older lands.' Of late years the Rev. E. Thomas, a native clergyman, has done noble work at Fort Alexander. There are out-stations at *Black River*, which was

occupied by an ordained man for a short time, and *Hole River*, where Mr. J. Sinclair, a catechist who has worked under the Society for nearly fifty years, has laboured with good success.

Islington (White Dog).

South-east of Fort Alexander lies a place which used to be called White Dog, where a station was opened in 1851. A curious incident led to its occupation. An old lady, Mrs. Landon by name, was paying a visit to the Rev. C. F. Childe, the Principal of the Church Missionary College at Islington, and had the misfortune to fall downstairs. She was picked up by one of the students, a Maori chieftain from New Zealand, and soon recovered from the effects of the accident. On leaving for her home, she put a cheque for £1,000 into Mr. Childe's hands as a thankoffering, desiring that it should be used to establish a new station in Rupert's Land to be called Islington. The spot was chosen by the Rev. R. James, who had heard of indications of a wish for instruction on the part of the Indians—Saulteaux—of White Dog, and accordingly in 1851 visited the place, selected a site for the station, and left two native teachers to commence work. An ordained man was appointed in 1855, by which time there were some thirty baptized Indians. 'Slow but perceptible progress' was made, and when after seven years the Rev. R. McDonald was assigned to another station the number of Church members had nearly doubled. For a while the station was worked from Fort Alexander, but in 1869 the Rev. B. Spence, a Swampy Cree, commenced his seventeen years' ministry at Islington. When he left the services were conducted by a Christian chief named David Landon; doubtless after Mrs. Landon through whose munificence the station was opened. David Landon acted as a 'sort of father' to the whole reserve, speaking seriously and faithfully to his people. Moreover, he set them a good example. On one occasion a large gathering of Indians stood in the presence of Government officials, of whom Indians are generally afraid. It happened to be the Lord's Day, and all the chiefs were summoned to hold a council. Chief after chief in his scarlet cloak marched up, until one only was missing, and that was David Landon. A messenger was sent to tell him to come at once. 'No,' replied the chief, 'the Chief in heaven says "No," and so do I.' Another message

was despatched to inform him that important business had to be discussed and he must come at once. 'I must not,' replied he; 'we are under command already, and must obey the Head Chief of all, Who says, "Keep this day holy."' At last he was told that if he did not come, he would be deposed. He begged to ask one question: 'Is it by order of the Queen that we are to work to-day? I thought she desired her children to obey God's laws. If it is not so, tell me.' The great gathering dispersed, and David Landon, who they all expected would lose his coat, was told he had acted quite rightly. David Landon died in 1900, and since then accounts of the work have not been good, the facility with which strong drink can be obtained by the natives causing many to fall. The out-stations include *Les Dalls*, where happy results have attended the work, *Swan Lake*, where most of the people are Heathen, and *One Man's Lake*.

Long Sault (Fort Francis or Alberton).

A post of exceptional difficulty was occupied in 1874, when the Rev. R. Phair took up his residence at Fort Francis in the Rainy River district, about half-way between Winnipeg and Lake Superior. The place being situated on the borders of the United States, the Saulteaux Indians had been brought much into contact with ungodly white men, with the consequence that to their old superstitions which they retained, they had added many western vices. When Mr. Phair arrived several hundreds of half-naked savages armed with guns and knives ran down to the river to meet him, and he had great difficulty in gaining a hearing. The material condition of the people soon altered for the better: the majority of them took kindly to agricultural pursuits, and their houses and persons became clean and tidy. Moreover, they displayed anxiety to hear the Gospel, and in 1879 four adults were baptized. It was long, however, before there were any considerable gatherings from among the Indians belonging to the district, though the number of Christians increased through the arrival of converts from other districts. About 1885 the headquarters of the work were removed to Long Sault, forty miles to the west of Fort Francis, where a catechist had for some time been stationed, in order that the missionary might be nearer the Indian reserves. Some chiefs have since been received into the visible Church, but the latest

reports speak of the people as indifferent to Christianity. There are a good many adherents on *Hungry Hall Reserve*, but at *Manito Rapids*, where much opposition has always been experienced, and on *Little Forks Reserve* all the Indians are still Heathen.

Wabigoon.

Work was commenced at Wabigoon, north-east of Long Sault, in 1893, the missionary being coldly received. The Ojibbeways have consistently opposed Christianity, and few of them have been baptized. At *Eagle Lake*, an out-station, most of the Indians are Heathen.

Lac Seul.

From comparatively early days efforts have been made to win the Ojibbeways in the district around Lac Seul, about 100 miles to the east of Lansdowne. It was visited by Bishop Anderson in 1852, but the prospects then were not hopeful. Afterwards it was worked with some success from Islington, and in 1881 it was definitely occupied. Within a year or two Bishop Machray reported that the Christians were in the majority, and that their influence had led the Heathen to discontinue their old customs. In 1888 it was said in graphic phrase that 'Heathenism was flickering in its socket'; the converts were eager to attend the services; and Sunday was well observed. The out-stations include *Frenchman's Head*, where a clergyman resided for some years. The chief became a decided Christian, and almost all the people at this out-station are baptized Christians, in striking contrast to those at *Obuskang*, where very few have been won.

York Factory.

For a long time York Factory was the principal door of access into the Hudson's Bay territory, and it was there that the annual ship, upon which all the early missionaries depended for their supplies, landed its cargo. While waiting for the completion of the preparations for the long and trying journey to the Red River Settlement, the missionaries used to take advantage of the opportunity of speaking to the Indians with whom they met, and in 1849 four of the natives who in one way or another had gained a knowledge of Christianity were baptized by Bishop Anderson. The good Bishop and his chap-

lain held a number of meetings for the Indians. They begged earnestly for a minister, but no one could then be spared, and five years elapsed before a resident missionary, the Rev. W. Mason, was appointed to the station. He had already as a Wesleyan missionary made the acquaintance of some of the Crees, and was soon permitted to baptize four converts. Others before long were received into the visible Church, including a number of Indians from Severn, 300 miles to the south. The converts manifested a great affection for the Scriptures, and one when asked which part of the Bible he liked best, starting with the Gospels, named book after book until he had included nearly all. By 1870, when the Rev. W. W. Kirkby took up the work on Mr. Mason's retirement, very few of the people were unbaptized, and six years later the former reported the 'death of Heathenism' at the station in the baptism of a chief and sixteen of his party, the last of the Heathen. Since then the work has been pastoral. The Christians are quiet and undemonstrative, and are prone to superstitious ideas, some of them regarding the Bible and Prayer-Book as charms. Not long since, when a lad suffered from epileptic fits, a cure was sought by placing a Bible under his head, a Prayer-Book on his breast, and a New Testament between his shoulders. As early as 1855 all the Indians at Severn were either Christians or inquirers.

Trout Lake.

Trout Lake is 'an isolated and trying station,' about 700 miles from York Factory, up the Severn River. The Crees of the place visited the Factory from time to time, and some of them who had become acquainted with the Gospel were baptized there in 1855. They asked for teachers, and though their wish could not be gratified, the publication of the Cree Bible in syllabic characters enabled many of them a little later to gain some knowledge of the Gospel. The condition of the people, however, was very sad. Even so late as 1868 the place had never been visited by a European missionary, and it was stated that some of those who were reading the Scriptures still continued their heathen customs, while among the others cases of cannibalism occurred in times of scarcity. The Gospel, however, was making its way. In 1872 Trout Lake was being definitely worked as an out-station, and twelve persons were baptized, while eight years

After Bishop Horden on visiting the place baptized no fewer than 182 persons. In 1884, Mr. W. Dick, a Cree, commenced his labours at the station, of which in 1889 he was placed in charge as an ordained man. When Bishop Lofthouse visited the station in 1906 no fewer than seventy candidates were presented for confirmation, and 200 knelt around the Lord's Table. The people have been noted for the generosity of their gifts out of their extreme poverty.

Split Lake.

A number of the Indians of Split Lake, which lies on the Nelson River, about 150 miles from York Factory, embraced Christianity while at the latter station. When the Rev. J. Lofthouse, after a perilous journey of 500 miles over almost unknown country, visited the place from Churchill in 1896, he found forty-five families of Christians, with whom he had been acquainted at York, and who had removed thence to Split Lake. Arrangements were then made for a catechist to live at the station, and in 1901 an ordained man was placed in charge. The station is said now to be the most hopeful in the diocese. *Norway House* is visited from Split Lake.

Churchill.

From the beginning of the occupation of York Factory visits were paid to Churchill, a 'bleak and inhospitable spot' some 200 miles to the north, which in former days had been an important trading centre. It has been described as inhabited by 'a handful of English-speaking Europeans and half-breeds, and visited by the reserved and sullen Chipewyans, and by the dirty but jolly Eskimo.' In 1860, the Rev. J. P. Gardiner was visited at York by a couple of these Chipewyans, who expressed disappointment at not having seen him at Churchill in the spring, and said, 'We suppose we are never to hear the Word of God. The white men have promised us a minister for many years, always saying there is one coming soon; but we have not seen him yet.' We are dying fast, and do not know where we are going, and no one will come to tell us what will become of us after death.' Making a great effort, Mr. Gardiner visited them at once, but was not cheered by his intercourse with the Chipewyans, who appeared to be distracted by the efforts among them of the Church of Rome: the Eskimo, however, seemed more promising. In the following year he again

visited the place, and after careful examination baptized thirty-four adults. Soon afterwards the C.M.S. received an offer of £100 a year from a friend who had been connected with the Hudson's Bay Company, for the support of a missionary at Churchill; and Mr. Gardiner accordingly proceeded thither in 1863, to stay for a few months and establish native teachers in their work. Nearly fifty persons were baptized within a short time, and then the missionary was removed, and the station was left to native teachers for several years, though Archdeacon Kirkby once or twice paid visits of some months' duration. In 1882, Mr. (now Bishop) Lofthouse was sent out with a view to the permanent occupation of the station, remaining for a while at Little Whale River in order to gain some acquaintance with the Eskimo; but the exigencies of the work at York Factory prevented him from beginning his residence at Churchill before 1886, though he visited the place from York twice a year. His earlier arrival had been hindered also by the difficulty of building a house in so remote a post, there being no materials there for the purpose. Some friends in Ottawa, most of them Presbyterians, who had heard of the need, generously sent, as they thought, all that was required for a mission-house as a free gift to the Mission, but their liberal help required, it proved, to be supplemented by more timber. Mr. Lofthouse was soon able to report that nearly all the adult Indians were regular communicants, and diligent in their attendance at the services, notwithstanding the facts that it was not uncommon for the minister and congregation in church to be covered with snow and to have the thermometer a long way below freezing point. From Churchill, Mr. Lofthouse made many of those tremendous journeys which have already been referred to, bringing with him on one occasion from Marble Island an Eskimo lad whom he subsequently baptized at Churchill in 1893, the first Eskimo to be received into the visible Church there. Most of the Eskimo are still Heathen, regarding Christianity, it is said, as the white man's religion, and therefore as having nothing to do with them.

4. Diocese of Moosonee.

Moose Fort.

Until 1906, when Bishop Holmes took up his residence at Chapeau, the headquarters of the work in the diocese of

Moosonee were at Moose Fort, 800 miles east of Red River, on an island a little way up Moose River, which flows into the south of James's Bay. The Wesleyans at one time carried on work there, and when they left the employes of the Hudson's Bay Company applied to Bishop Anderson for a missionary, and he passed the request on to the C.M.S. The Society shortly before had accepted an offer of service from Mr. John Horden, a young schoolmaster at Exeter, but had advised him to continue his present work until a suitable post in the mission-field offered for him. On the receipt of Bishop Anderson's letter Horden's name at once suggested itself, and on May 10, 1851, he received a letter from the Rev. H. Venn, the Secretary of the C.M.S., telling him that he was appointed to a new station on the shores of Hudson's Bay, that he must start within a month; and that it was desirable that he should go out married. Mr. Horden was already engaged, the marriage took place on May 25; and a fortnight later Mr. and Mrs. Horden sailed for Moose Fort. The former made rapid progress in acquiring the language and winning the confidence of the Swampy Crees, and when, in 1852, Bishop Anderson visited the station with the intention of taking Mr. Horden back with him to Red River, that he might there study for ordination, he was so pleased with the progress which had been made and so impressed with Mr. Horden's evident abilities and fitness for the work that he admitted him to deacons' and priests' orders, and appointed to another station the clergyman whom he had proposed to leave at Moose. Mr. Horden at once began to travel about his huge district, teaching the Indians to read the syllabic characters, and admitting many of them into the visible Church. Within about eleven years of the opening of the station it was estimated that there were 1,800 Indians either baptized or ready and waiting for baptism, and about eighty communicants, and before long all the people at Moose itself were professing Christians. Unhappily the fervour and simplicity which characterized the early converts is not now witnessed: drunkenness, immorality, and other vices are sadly prevalent, and the people are said to 'talk piously,' but 'live carelessly.' Among the out-stations once worked from Moose were *Old Brunswick House*, where many of the Indians, having received some little instruction from their fellow-countrymen, commenced to hold services before they had ever seen a missionary, and *Flying Post*. *New*

Brunswick House, on the head waters of Moose River, is now the only out-station.

Matawakumma, Biscotasing, and Missanable.

For many years Matawakumma, 200 miles farther south than Brunswick House, was occupied by a lay teacher, and when, in 1876, the Rev. J. Sanders, an Ojibbeway, was stationed there, he found a good church well-filled by an attentive congregation of members of his tribe. In the next ten years Mr. Sanders had the privilege of baptizing nearly two-thirds of the people, and by the close of that period nearly all of them were Christians. For convenience of travelling the headquarters of the work in the district were removed in 1892 to Biscotasing, in the province of Ontario, south of Matawakumma and near the Canadian Pacific Railway, and ten years later another move was made to Missanable. The last-named station is now worked under the Bishop of Algoma, in whose diocese it is situated.

Albany.

The work at Albany, 120 miles north of Moose, will always be associated with the name of Archdeacon T. Vincent, who commenced to labour there as a catechist in 1855, was ordained in 1860, appointed Archdeacon of Moose, and continued at the station until his retirement in 1900. He was permitted to witness a great change in the district, 700 miles long, and from 100 to 200 broad, and wrote in 1887: 'Many are now to be seen kneeling side by side in prayer, who were avowed enemies and only awaited a favourable opportunity to murder each other. The tribes between whom deadly feuds existed for many generations now tell each other of the "Prince of Peace." The Crane tribe, the most notorious, has, with God's blessing, become the most earnest in His service. The conjuror has put away his idols and his medicines; the measured beat of his drum has almost ceased for ever, and now you will hear his voice raised in a song of praise and prayer.' The Crees, who are found at Albany itself, are exemplary church-goers. At *English River*, about 200 miles distant, the Indians display great eagerness for instruction.

Fort Hope.

Early in the nineties the Hudson's Bay Company established a station at Fort Hope, 400 miles south-west of Albany, where

a number of Ojibbeway Indians congregated. The place was visited by Archdeacon Vincent in the following year, and he found that most of the men among the 200 unbaptized Indians had acquired some knowledge of the syllabic system, and were anxious to be baptized. After examination, he received thirty-three adults and eighty-seven children into the Visible Church, and many others were baptized in 1892. The station was occupied by the Rev. R. Faries in 1895. From Fort Hope several out-stations are now worked which were formerly connected with Albany. At *Marten's Falls*, 100 miles down the Albany river, many Ojibbeways have been baptized, and also at *Osnaburgh*, 200 miles up-stream, where Crane Indians are found.

Rupert's House.

Soon after his arrival at Moose Mr. Horden commenced to visit Rupert's House, at the south-eastern extremity of James's Bay. His ministrations were blessed, and before long he was able to say that the cruel custom of strangling sick and aged relatives was dying out. Many of the people embraced Christianity, and plans were made for occupying the station, which, however, had to wait ten years, until 1886, before they were carried into effect. There is still much superstition among the Indians. *East Main*, seventy miles to the north, is an out-station.

Fort George.

In 1852 the Rev. E. A. Watkins was sent out from England with a view to taking up work at Moose Fort, but, as already stated, the Bishop found Mr. Horden doing so much good at that station that he decided to leave him there. He accordingly placed Mr. Watkins at Fort George, the most advanced post of the Hudson's Bay Company in that region, which was thought to be frequently visited by both Indians and Eskimo. Experience proved, however, that the natives were but few in number, while the means of livelihood were very scanty. After four years, the company relinquishing the post, Mr. Watkins was transferred to the Red River, and the station closed. It was visited from time to time, notably by the Rev. E. J. Peck from Little Whale River, but was not occupied again until 1886, when it once more became the headquarters of work in the district. Most of the Indians are now nominal Christians,

but the rivalry of some trading companies has lately unsettled the minds of the people, and sad instances of grievous sin have occurred. Soon after the first occupation of Fort George visits began to be paid to *Great Whale River*, where the Eskimo are met with in considerable numbers. Some of them have been baptized, and they never weary attending services in the small iron church which has been erected. Their eagerness for instruction is illustrated by the case of some who travelled 800 miles so that they might be taught. In the absence of a resident missionary excellent work has been accomplished at Great Whale River by an Eskimo named Nero, who was led by illness to give himself to God. He was brought up and trained by Mr. Peck.

Little Whale River.

Experience showing that but few Eskimo visited Fort George, Mr. Watkins travelled 200 miles north to Little Whale River, where those people were found in larger numbers: he was impressed by their evident anxiety to listen to the Gospel. After he left for Red River the place was visited from Moose by Mr. Horden, who, with the assistance of the interpreter of the Hudson's Bay Company, translated a catechism and one or two small portions of the Prayer-Book into their language. He baptized the firstfruits of the station in 1862. Comparatively little, however, could be accomplished during the occasional visits which were all that could be managed, though some converts were made; and the efforts to arrange for the evangelization of the people by native teachers came to naught through the death of those who were sent. At length—in 1876—a European missionary, Mr. (now the Rev.) E. J. Peck, arrived; and the fruits of his work speedily appeared. Year after year several baptisms were reported, and in 1883 it was stated that only two conjurors were left among the Eskimo. After Mr. Peck's removal to Fort George, in 1886, he still went occasionally to his old station, but of late years few visits appear to have been paid to the place.

Blacklead Island.

Blacklead Island, so called from the fact that the mineral blacklead is found there, lies on the southern side of Cumberland Sound, about three miles from the mainland, close to the Arctic Circle. The Rev. E. J. Peck and Mr. J. C. Parker

took up their residence at the station in 1894 with the object of preaching the Gospel to the Eskimo who engaged in whaling, and received a warm welcome. For the purpose of public worship they soon erected a church, using, since wood was not available, the bones of whales for a frame, and sealskins for a covering. The manner in which this church was destroyed was as novel as the materials of which it was composed, for in 1895 there was great scarcity of food, and the church was devoured by hungry dogs! In that same year there was a terrible outbreak of superstition, some of the people who were sorely troubled by the prevalent gales, headed by the conjurors, organizing a series of heathen observances, accompanied by much immorality, for the purpose of 'commanding that there should be no more wind.' In the next year Mr. Parker was drowned through the capsizing of a boat, but reinforcements were sent out, and in 1901 the firstfruits, four persons, were baptized. There were still larger gatherings in the following year: the church was filled to overflowing; Sunday began to be observed; and the conjuring previously so common almost ceased. Efforts were made to reach other Eskimo besides those of Blacklead Island, visits being paid to Signia, a whaling station near Frobisher Bay, and Kikkerton, where services were conducted in a church constructed of blocks of frozen snow. These journeys were often attended with great peril. In 1904 the missionaries suffered many privations through the lack of food and fuel owing to the late arrival of the annual ship. Means of communication became increasingly precarious, and in 1905 the Society had to charter a vessel to take out provisions. In the following year it was decided to abandon the station in the hope of opening another less inaccessible from the base of supplies.

CHAPTER VII.

DIOCESSES OF CALGARY, SASKATCHEWAN, ATHABASCA, MACKENZIE RIVER, AND SELKIRK.

1. Diocese of Calgary.

Fort McLeod.

The earliest efforts to carry the Gospel to the great Blackfoot nation in the diocese of Calgary were made in 1880, when work

was commenced on a large reserve of Blood Indians, a branch of that nation, near Fort McLeod. The Rev. S. Trivett, the first missionary to them, found it difficult to say much in their favour. He described them as 'dishonest, untruthful, lazy, great gamblers, and notorious beggars,' and as 'steeped both in heathen practices and in the bad habits common alike to the Indian and white communities.' They were anxious that their children should be brought up in the Christian faith, but displayed no anxiety to embrace it themselves, though they attended the services fairly well. The horrors of the sun-dance (see page 17) were soon a thing of the past, but twenty years elapsed before any adults were baptized, and only three in all have received that rite at the station. Several girls of the Kiskey Homes for Indian children have been received into the visible Church, but the latest report speaks of nearly all the people being Heathen, and of the children educated in the Homes having relapsed.

Blackfoot Crossing.

In 1883 the work was extended by opening a station at Blackfoot Crossing, eighty miles north-east of Fort McLeod, on a reserve containing some 2,000 Blackfeet. At first the natives appeared entirely indifferent to the message of salvation. Mercenary, suspicious, and jealous as they were, it was difficult to influence them, but the Rev. (now Archdeacon) J. W. Tims was able to report, after seven years' work, that some impression had been made, for the sun-dance for the first time had been observed without resorting to torture. The first convert was baptized in 1892, and five years later Daniel Little Axe, a minor chief whose influence has been always used on the side of righteousness, embraced Christianity. Since then there have been many converts, including a number of pupils in the St. John's Homes and several patients in the hospital. There are now some 160 baptized Indians in the district connected with the Society.

Sarcee Reserve.

The Sarcee Reserve, sixty miles west of Blackfoot Crossing, was formed for the Indians of that name in 1882, and four years later the people were visited by the Rev. R. Inkster, who had been a missionary of the S.P.G., but afterwards came on the C.M.S. staff. As at Blackfoot Crossing, little encouragement

was received for some years, and by 1896 there were only two baptized Indians. Since then many have been won for Christ, and the number of converts exceeds seventy. Still greater results have been obtained on the *Peigan Reserve*, 100 miles distant, where an ordained man has now been stationed.

2. Diocese of Saskatchewan.

Prince Albert.

Prince Albert became a C.M.S. station in 1879, when the Rev. (now Archdeacon) J. A. Mackay, the Society's secretary for the diocese, took up his residence in the town. At Emmanuel College, where the C.M.S. for many years maintained four students, a number of men were prepared for work in the Mission.

St. James's.

Soon after removing to Prince Albert, Mr. Mackay commenced to hold services for the Indians on John Smith's Reserve, twenty miles from Prince Albert, on the south branch of the Saskatchewan river, and there many of the people embraced Christianity. A resident clergyman was appointed in 1887 to St. James's, as the station came to be called, and all the Indians are now Christians.

Sturgeon Lake.

Little effort to evangelize the Indians of Sturgeon Lake, twenty-four miles north of Prince Albert, was made prior to 1889, when a catechist was placed there. A little later it was described as a 'stronghold of Heathenism,' the last in the diocese. It was occupied by a European missionary in 1895 for a few years, and a few of the people have been baptized, but unhappily it still retains its old character, although at one time the aspect of the work was more hopeful. Seeking the reason for such a sad state of affairs, the Rev. J. Hines wrote in 1904, 'The only reason I can give is the close proximity of the people to the town of Prince Albert. They cannot understand why white people make themselves drunk and violate the sanctity of the Sabbath, if it is wrong to do so, because according to their idea, white people must know right from wrong. They therefore do not think it wrong to follow the example

thus set them by the whites, and hence most of the Indians belonging to this reserve are addicted to drink, and if it suits them they work as freely on Sunday as on Monday. Of course, Christianity forbids such conduct, and hence it is they will not embrace it. We preach Christ to them as the Saviour from sin, but as they do not realize themselves to be sinners, they see no necessity for a Saviour.' Sturgeon Lake is now worked as an out-station of Prince Albert.

Sandy Lake (Asisippi).

Asisippi, which lies sixty miles north of Prince Albert, was occupied by Mr. (now the Rev.) J. Hines in 1874. The Cree chief and his wife soon abandoned their heathen practices and attended the services, and when seven years after the foundation of the station the Bishop visited it, he found fifty-eight well-prepared Indian candidates for confirmation, and among them not the chief only, but also his brother who at one time had been a cannibal and medicine-man. When, after fifteen years, Mr. Hines left for another post, there were 200 baptized Christians at Asisippi (or Sandy Lake, as it is now called) and about half that number of inquirers, and some of the converts had become agents of the Mission. About 100 baptized Christians died during his residence at the station. At *Stoney Lake*, which is worked as an out-station of Sandy Lake, there were a number of inquirers at the time of the rebellion of 1885. Invitations were twice sent to them to join the rebels and receive a share of the plunder, but they refused, and for three months they had to hide about in the forest, without ammunition for hunting, with very little food, and with their clothing nearly all torn off their backs by the brushwood. Nevertheless they continued loyal, and their chief and five of his followers were shortly afterwards baptized. Other members of the band have since been received into the visible Church.

Battleford (Carlton).

Work was commenced at Battleford (formerly known as Carlton), south-west of Prince Albert, at the junction of Battle River with the northern branch of Saskatchewan River, in 1877. There are seven reserves in the neighbourhood, six of them for Crees and one for Assiniboinés or Stonies. The people at once proved responsive to the Gospel, and many were baptized in the early eighties on the Mikisiwuchee

Reserve, which is now called Red Pheasant's Reserve, after the chief. The work there is entirely pastoral, while on ~~Turtle~~ *Pine's Reserve* and *Thunderchild's Reserve* many have been gathered in. Less success has been met with on the *Assiniboine Reserve*, which has been only intermittently occupied as an out-station, and in 1904 there was only a single Christian, but the last reports speak of the baptism of thirteen adults, and of signs that the opposition manifested to Christianity in bygone days was passing away.

Fort Pitt.

Somewhere about the year 1879 the Rev. C. Quinney was sent out by the Rev. Henry Wright, the Secretary of the C.M.S., at the earnest request of the Bishop, to open a station at Fort Pitt, which lies near Onion Lake, north-west of Battleford. The retrenchments which were then being made by the Society prevented him from going out directly under its auspices, and his salary was provided privately, mainly by the congregation of Holy Trinity, Sydenham, so that his name does not appear on the C.M.S. Register of Missionaries. During Riel's Rebellion in 1885 Mr. Quinney was taken prisoner (as stated above) by Big Bear, the Cree chief, who joined the rebels, and the station was destroyed. In 1888 it was re-occupied by the Rev. I. J. Taylor, a C.M.S. missionary. There were soon some fifty baptized Indians, but for several years the majority of the Heathen appeared unwilling to receive instruction. Then a change took place, and there are now about 150 baptized Protestant Christians and nearly 700 Roman Catholics. Undoubtedly much of the success of late years has been due to the faithful work of the Rev. and Mrs. J. R. Matheson, the latter of whom is a fully qualified doctor, and to the influence of the boarding-school, which has seventy pupils.

Devon (The Pas).

A brief account has already been given in Chapter IV. of the manner in which work came to be undertaken in the Cumberland district in 1840, and of the wonderful success which was speedily granted to it. Within four years of that date the Rev. (afterwards Archdeacon) J. Hunter, who had been appointed to the station, was cheered by the unsolicited testimony of a Hudson's Bay official to the improvement which had taken place

in the Christian Indians, who were said to be in every respect more trustworthy than the Heathen in matters of business, and quieter and easier to please. For several years the large gatherings continued, the converts being drawn from a wide area, some, for example, coming from Lac la Ronge, 300 miles distant. Within ten years of the commencement of the work the number of names on the baptismal register was only one short of 500, and it included those of several chiefs and former medicine-men. Some interesting relics of their old superstitions were given up by the converts. Thus Louis Constance, a chief and medicine-man, brought Mr. Hunter one day a document for which, he said, he had once entertained feelings of reverence akin to those with which he had come to regard the Bible. It was a piece of birch-rind, made into a roll, containing a map of the straight road to obtain long life and happiness in this world, the several deities to be propitiated, branch roads which the wicked are following, the goods paid to the headmen as offerings to the deities, etc. The converts were diligent in passing on the Gospel to their heathen relatives and friends, and in 1853 the last Heathen at the station was baptized. All this time Henry Budd had continued at the station, working first as a schoolmaster, and then from 1850 as a deacon. He was admitted three years later to priests' orders, and when Archdeacon Hunter left on furlough in 1854 Mr. Budd was placed in charge, proving himself to be 'the pattern and model of a missionary.' On the arrival of another European missionary, Mr. Budd was transferred to Nepowewin, but some time later he was again placed in charge of Devon, as the station came to be known, and in 1867 he gave a cheering account of the condition of affairs.

With the lapse of years there came a falling away on the part of many from their first love. Services were well attended and there was a goodly number of communicants, but in 1900 it was said that truthfulness and honesty were virtues almost foreign to their nature, that there appeared to be little conviction of sin even on the near approach of death, and that the line of demarcation between the communicants and the ungodly was ill-defined. One of those who fell away was Oosawusk, or Yellow Bear, who was baptized in 1850. He relapsed entirely into Heathenism, but the death of his wife in

1897 made a deep impression on him and he resolved to reform. Desiring to be admitted to the Lord's Supper once more, he was told that the rattle charm, some 'bad medicine,' and one or two other things which he possessed must first be destroyed as an evidence of his sincerity. After a struggle he agreed to do what was required; the relics of Heathenism were cast away; he was admitted to the Lord's Table and remained faithful to the end.

Birch River, to the west of Devon, and *Red Earth*, over 100 miles to the south, are out-stations. The latter place was occupied under interesting circumstances. A Christian Indian had the needs of the people laid on his heart, and went to preach the Gospel to them. The chief at Red Earth said to him, 'I find it hard to believe that the Great Spirit will forgive the sins of a life-long sinner, one who has grown old in sin and superstition, and has never once bent the knee in submission to His will.' The Christian Indian replied, 'My friend, I do not wonder at this; I, too, should find it as hard to believe as you do if I had only man's word for it, but we have the Great Spirit's own Word for it'; and he then repeated 1 John i. 8, 9, and added, 'I have proved this to be true.' This same Christian after returning to his home spoke to some of his friends about the Red Earth Indians, and eventually gave up his home and went to live among them and sought to win them for Christ. Two adults were soon baptized and others seemed inclined to embrace Christianity, but an agent of the Plymouth Brethren appeared on the spot and confused the minds of the ignorant people for a time. After a few years the Plymouth Brethren quitted the field and the Indians again became catechumens. About two-thirds of the band are now professing Christians, and one of them is an unpaid lay reader.

Grand Rapids.

Grand Rapids, where Saskatchewan River falls into the northern end of Lake Winnipeg, was visited from Devon in early days, but was not occupied by an ordained man until 1882, when the Rev. P. Badger, a native, was stationed there. A European missionary occupied the place later on, but it is now again occupied by an Indian clergyman. A number of fishing companies are established in the neighbourhood, and the demoralizing influence of the whites is a serious drawback, so

much so that it is said to be a matter of thankfulness if the missionary is even enabled to hold his own 'against such a torrent of vice.'

Cedar Lake.

The history of Cedar Lake, which is near Grand Rapids, is similar to that of the latter station. It was first occupied in 1892 by a Cr e clergyman; he was succeeded after a time by a European; and the adverse influence of ungodly whites has been sorely felt. The last Heathen at the station, which is worked at present from Grand Rapids, was baptized in 1903.

Moose Lake.

Moose Lake, about fifty miles north-east of Devon, was visited by Mr. Hunter in 1847, and received a catechist three years later. Several of the Indians had already been baptized, and others were received into the visible Church in succeeding years, but as time passed work at the place appeared almost hopeless, so completely were the people under the influence of their medicine-men, and it was abandoned. Intercourse with the Devon Christians, however, eventually began to tell; a catechist was once more appointed about 1883, and soon afterwards nine adults, including one of the greatest of the medicine-men, were baptized. Much blessing continued to rest upon the labours of the catechist, Mr. J. R. Settee, a son of the veteran Indian clergyman: he was ordained, and six years later the people were described as among the most earnest in the diocese in seeking the way of life. There is now only one Heathen at the station.

Cumberland House.

Occasional visits were paid to Cumberland House, a day's journey to the west of Devon, for many years before its occupation in 1876, by which time many of the Indians were communicants. All the people are Christians; the services are well attended; and when the Indians are away at their hunting-grounds prayers are conducted for them by one of their number.

Nepowewin.

Somewhere about 1853 a teacher was placed at Nepowewin (generally known as Fort   la Corne), south-west of Devon, and

near the junction of the northern and southern branches of Saskatchewan River. In the following year the first four converts were baptized by the Rev. H. Budd, one of whom, Mansuk by name, had formerly been the fiercest and most determined opponent of the Gospel in all his tribe. In 1857, Mr. Budd commenced his eleven years' residence at the station. During that period he was called upon to pass through severe trials. Within a few weeks of each other, his wife, his son, who had been admitted to deacons' orders, and a promising daughter were taken from him by death, and a year or two later another son died. On the other hand, Mr. Budd had the joy of witnessing one, after another of the Indians become Christians, and before he left there were 100 names on the baptismal register. The Rev. Luke Caldwell, the first convert at Fairford, was afterwards in charge for a short time. There are still a few Heathen at the station, which is worked from Prince Albert.

Lac la Ronge.

The occupation of Lac la Ronge by James Settee (see *supra*, page 24) in 1846 was followed by immediate results, for Mr. Hunter wrote in August, 1847, that all the Indians of the place had embraced Christianity, more than 100 of them having been baptized, and the remainder, from fifty to sixty in number, being candidates for baptism. These people, naturally, though Christians, must have been extremely ignorant: it was therefore felt advisable to appoint a European missionary to the station, and the Rev. R. Hunt arrived there in 1850. He endured many privations; the progress of the Indians in Christian knowledge was but slow; and it became evident that the place was not suitable for a permanent station. Accordingly in 1852 it was abandoned in favour of Stanley. About 1905, however, Lac la Ronge again became the head station in the district, and industrial work and a boarding-school were set on foot.

Stanley (English River).

The site selected for the new station was on the English River, about fifty miles north-east of Lac la Ronge, at a place which now bears the name of Stanley. Mr. Hunt removed thither and at once set himself to the study of Chipewyan in order that he might evangelize the Indians of that tribe as well as continue to minister to the Cree Indians of his old station.

The Chipewyans at first were not responsive to the teaching which they received, but some heard and welcomed the truth, and eleven adults were baptized in 1857. Others of the tribe who visited the station at intervals were also won. Within a few years 100 of these people had become Christians, and by 1871 there were but few Heathen left in the neighbourhood, while the converts bore a high character for independence and true piety. The out-stations were *Pelican Narrows*, eighty miles distant, which is regarded by the Chipewyans as their headquarters, where, however, most of the Indians are Roman Catholics; *Big Stone*, fifty miles from Stanley; and *Montreal Lake*, some 200 miles to the south. As stated above, Stanley was abandoned in favour of Lac la Ronge in 1905.

3. Diocese of Athabasca.

Fort Chipewyan (Athabasca Lake).

Soon after his arrival at Devon, the Rev. J. Hunter was informed on good authority that the natives at Fort Chipewyan, situated about 1,000 miles north of his station, where Peace River flows into Athabasca Lake, were willing to receive religious instruction: he lamented that he was unable to do anything for them, although the Church of Rome was sending priests into their neighbourhood. A year later he was told by the official of the Hudson's Bay Company who was in charge at the place that the Indians were still waiting for a teacher, and had gone so far as to renounce many of their heathen practices. Years, however, were to elapse before they received the missionary for whom they asked, for it was not until 1867 that the Rev. W. C. Bompas took up his residence for a short time in the thinly peopled district. He found a certain number of Christians at Fort Chipewyan, men who in their youth had been educated at Red River, and he found also that the Roman Catholics were hard at work. The opportunity afforded in early days has never recurred. All the Indians belong to the Church of Rome, and the little congregation is composed mainly of half-breeds.

Vermilion.

Vermilion, on Lower Peace River, had been visited from Fort Chipewyan for some years before 1876, when it first

received a resident missionary. The Beaver Indians were slow to receive the Gospel, but a few embraced the truth, and one or two baptisms took place. Now and again a man would come to the missionary who had been influenced by the Roman Catholic priests. An interesting story of one such was told by the Rev. (now Archdeacon) M. Scott in 1889. He wrote:— 'One day a Beaver Indian came and said, "I have heard the priest's words; now I want to hear your words; I wish to know the difference." I entered but little into "the difference," except on Mariolatry, images, and beads, feeling that it was all that he could comprehend. Then I proceeded to tell of the love of a Heavenly Father, and of a Saviour Who died for him. After speaking for some time on this theme, I paused, fearing I should tire him, as it is difficult to keep their attention for any length of time. "Why do you stop?" he asked; "go on, go on; I am hungry, I am starving, to hear such words. I have never heard them before." I proceeded, and when I again paused he urged me with the same words to go on. But soon it got late, and he had to return to camp that night, as they were "pitching off" the next day. He left, saying that when he returned for the spring trade he would come again.' The work at the station received a marked impetus during a season of spiritual revival in the nineties, which was followed by a considerable increase in the number of converts, but since then there has been a great falling off. There is an out-station at *Stoney Point*, ten miles distant.

Lesser Slave Lake.

Lesser Slave Lake, which is near the southern boundary of the diocese of Athabasca, was occupied by Mr. G. Holmes (now Bishop of Moosonee) in 1886. The first converts, an old medicine-man and his family of eleven, were baptized a couple of years later, together with the two sons of another old medicine-man, the youths walking a distance of forty miles while the thermometer was ranging between 30° and 40° below zero in order to be present at the service. As time went on a Home for Indian Children was opened, in which excellent work has been accomplished, a distinct and abiding revival taking place among the inmates in one year in particular. Progress has latterly been checked by the influence of ungodly white men, and though the observance of heathen customs has largely ceased, the character

of the people is not good. Archdeacon Scott, the missionary in charge, wrote in 1905:—'Lesser Slave Lake is a stronghold of Satan, and Christians cannot be indifferent to this without great spiritual injury. It is so easy to get used to sin, to associate with worldly people whose lives are well known to be ungodly, and to be indifferent to the fact and make no attempt to save their souls. Thus Christians here are suffering. Everything is on a dead level. No one wants to be disturbed from this lethargy.'

White Fish Lake.

This station, forty-five miles north of Lesser Slave Lake, received a resident missionary in 1891. The work has been steadily carried on with but little incident, saving those caused by the superstitious fears of the people concerning *wetigos* (see *supra*, page 20), and every Indian family but one is now Christian and Protestant. Much opposition is experienced at the hands of Roman Catholic priests. The firstfruits at *Fish Lake*, an out-station, were baptized in 1903.

Shaftesbury.

By the help of liberal contributions from Canada, an agricultural settlement for Crees was established at Shaftesbury, on Upper Peace River, in 1889. No missionary has remained there for more than four years, and the changes have told against the work. There are sixteen converts at the station.

Wapuskaw.

A few Indians had been baptized at Wapuskaw, which lies north-east of Lesser Slave Lake and used to be visited from that station, prior to its occupation in 1894, and other baptisms took place in succeeding years. There is a Home for Indian Children, with some forty inmates. The mission-house was destroyed by fire in the winter of 1903-4, the missionary in charge and his family narrowly escaping with their lives and suffering much hardship from exposure to the extreme cold with but little shelter. The Indians are diligent in the study of the Bible, and about 100 of them have embraced Christianity.

Dunvegan and Spirit River.

Dunvegan is 200 miles north-west of Lesser Slave Lake, on Upper Peace River. A catechist and a farmer were placed

there in 1879 for work among the Beaver Indians, and an ordained man three years later. But few Indians have been won, and since 1892 the station has not had a resident missionary. In 1905, Spirit River, fifteen miles south of Dunvegan, where the Presbyterians formerly had a station, was occupied.

St. John's.

In 1898, St. John's, west of Dunvegan, was occupied with a view to evangelizing the Beaver Indians living in the neighbourhood, some 500 in number. The work was only in its initial stages when, in 1900, the missionary was transferred to another station.

4. Diocese of Mackenzie River.

Fort Simpson.

Several events combined to bring about Archdeacon Hunter's great journey in 1858 to Fort Simpson, on Mackenzie River, which has been recorded above (see page 26). Reports had been brought to Red River of the willingness of the Indians to receive Christian instruction; nearly all the officials and agents of the Hudson's Bay Company in the district were anxious for the establishment of Protestant missionaries in their midst and promised to subscribe towards their support and to furnish materials for the necessary buildings; while the strenuous efforts being put forth by the Roman Catholics to pre-occupy the field, and knowledge of the probable consequences should they succeed, emphasized the necessity of prompt action on the part of the C.M.S. Archdeacon Hunter remained at Fort Simpson through the winter of 1858-9, and then left for Red River, not, however, before baptizing the firstfruits of the work in the persons of a family of Slavi Indians. He was succeeded by the Rev. W. W. Kirkby, and he, in his turn, was rejoiced at being able within a few months to receive into the visible Church the first converts in that neighbourhood from among the Eskimo and the Loucheux or Tukudh Indians. Mr. Kirkby was greatly assisted in his labours by some of the Hudson's Bay Company's employes. One of them had a remarkable spiritual history, which was thus narrated by Mr. Kirkby in 1863:—'He came to the country a few years ago, a careless, thoughtless character, quite regardless of the interests

of his soul. From York Factory he was sent up to Norway House in a boat manned by Indian Christians belonging to the latter place, and during this journey of about twenty days the example of these poor Indians was blessed by God to his highest good. The first thing he noticed was their daily habit of morning and evening devotion; next their kindness and forbearance towards himself; and then their devout observance of the Lord's day. Other boats might go on, but not theirs. By them the day was devoted to holy rest and worship; so that, before reaching Norway House, he said he was filled with distress of mind to think that he, who had just come from a land of Gospel light and Christian privileges, should be so careless about his soul and forgetful of his Saviour, while these poor Indians, whom he expected to know nothing of these things, were so diligent and prayerful. And so great did that distress become, that one evening, while the Indians were at their devotions, he plunged into the woods at a spot some distance off, and, for the first time in his life, with earnest prayers and tears, besought God's pardoning mercy and forgiving love. The early promise of the station, however, has hardly been fulfilled. As at Fort Chipewyan, the Roman Catholics have been active and successful, and half of the natives belong to their Church. The number of Indian converts connected with the C.M.S. is about 150. From 1872-3 a missionary resided at *Fort Liard*, 200 miles up the Liard River.

Fort Rae.

The Rev. (now Bishop) W. D. Reeve occupied Fort Rae, 100 miles east of Fort Simpson, in 1875, but he was soon transferred elsewhere, and the station was left in charge of a catechist. An ordained man again resided there for a few months later on, but there has been little apparent result of the efforts to win the Dog Rib Indians, who frequent the district.

Fort Wrigley.

In 1886 work was commenced at Fort Wrigley, 200 miles from Fort Simpson down Mackenzie River. Several adults were baptized and confirmed, one of whom had at one time been a medicine-man, and, it was believed, a murderer, but in 1905 the station was abandoned, the Indians having left it because of its unhealthiness.

Fort Norman.

Visits began to be paid to Fort Norman, some 200 miles farther down the Mackenzie, in the sixties, and a catechist was stationed there in 1874, but its regular occupation by an ordained man dates from 1885, by which time apparently most of the natives had become Christians.

Hay River (St. Peter's Mission).


In consequence of a request from the Indians for instruction, arrangements were made in 1875 to work Hay River, or rather the station now called St. Peter's Mission, situated where that river flows into Great Slave Lake, as an out-station of Fort Rae. The work, however, was not maintained, and the people eventually became nominal Roman Catholics. No priest ever resided there, and in 1893, in response to the request of the Indians, a Protestant missionary was sent. There are now 150 converts connected with the Society.

Fort Resolution.

The Roman Catholics established themselves at Fort Resolution, on the southern shore of Great Slave Lake, long before the Protestants, whose first connexion with the Indians of the district dates from 1863, when some inquirers approached Mr. Kirkby at Fort Simpson. A teacher was sent to visit them, and in 1881 a missionary was assigned to the station. The majority of the Indians are Roman Catholics.

Peel River (Fort McPherson).

Fort McPherson, which is within the Arctic Circle on Peel River, and is the headquarters of numbers of the Tukudh Indians, was visited by Mr. Kirkby in 1861, the first member of that tribe (as already mentioned) having been baptized at Fort Simpson in the previous year, and afterwards from Fort Yukon by the Rev. (now Archdeacon) R. McDonald. The latter spent the winter of 1864-5 at the place. The people showed great eagerness for instruction, and many of them in process of time were baptized. In 1871, since Fort Yukon was in American territory, the headquarters of the work among the Tukudhs was removed to Fort McPherson. Each year for some time a large number of Indians was baptized, some of the converts began to act as unpaid teachers, and by the year 1883 all the Tukudhs, 2,000 in number, with the exception of certain



members of one band, had embraced Christianity. With the lapse of years the few who stood out gave in their adhesion. One of the early converts, James Ttssieltla (the name signifies 'Not-afraid-of-mosquitoes'), was ordained in 1893. The translation of the Bible into Tukudh has been completed by Archdeacon McDonald. An Indian clergyman is now in charge of the station. *La Pierre's House*, on Rat River, is reached from Fort McPherson by crossing a mountainous region. Together with the latter station it was visited from Forts Simpson and Yukon, and promise of success was early given, for in 1862 it was reported that the principal medicine-man, once the terror of the place, was under instruction by Mr. McDonald during the latter's brief residence there on his way to Fort Yukon. That promise, as has been intimated above, has been amply fulfilled.

Herschel Island.

In the year 1892 the Rev. I. Stringer (now Bishop of Selkirk) began to pay visits from Peel River to Mackenzie Bay, going to a tribe of Eskimo at Kittigagzooit, at the eastern mouth of Mackenzie River, and to other Eskimo on Herschel Island, nearly 200 miles to the west. Although in Canadian territory, the latter—'a bleak, desolate, treeless island, ice-bound for nine months of the year'—is used as a station of an American whaling fleet, and as many as fifteen vessels, with 500 men of the crews, sometimes spend the winter there. The resident Eskimo number about 100, belonging to half a dozen different tribes, but the station is visited in the course of the year by hundreds of others. The whalers have not conduced to the morality of the natives, and the captains suggested to Mr. Stringer on one of his early visits that a good means of improving the morals of the place would be the establishment of a mission-station, towards which they subscribed about \$600: they also signed an agreement not to distribute any more whiskey among the Indians of eastern Eskimo. With part of the money subscribed a sod house and frame building, to serve eventually for a dwelling-house and a church, were purchased. Quarters thus being provided, Mr. (now the Rev.) C. E. Whittaker spent the winter of 1894-5 at the station, and in 1897 Mr. Stringer took up his residence there. Many of the people had already heard the Gospel, not only during the previous visits of the missionaries, but also at Peel River, where some

of them had been from time to time. By the end of 1898 there were 487 catechumens, but the people in general were described as 'stoney ground hearers.' The assistance afforded by the missionaries in seasons of sickness has won the confidence of the people and caused their faith in the medicine-men to wane, and the services both in English and in Eskimo are well attended, but few adults have been baptized since the station was permanently occupied.

5. Diocese of Selkirk.

Fort Yukon.

Fort Yukon, which lies at the junction of the Yukon and Porcupine rivers, was the original headquarters of work among the Tukulth Indians.* Mr. Kirkby first visited the spot in the course of the journey in 1864 which has already been spoken of (see *supra*, page 26), and in the following year Mr. McDonald, who for some time had been labouring at Islington, but had volunteered for three years' service at the remote outpost of the Mission, occupied the station after a stay of some months *en route* at La Pierre's House. He soon had at least 1,000 families under instruction at Fort Yukon, La Pierre's House and Peel River, but his health failed, and it appeared as though he would have to retire. Happily he recovered fully ere long, and in 1866 he was permitted to baptize more than eighty adults. That number was doubled in the following year, during which Mr. McDonald travelled between 5,000 and 6,000 miles, preaching the Gospel to the different tribes, and seeking to console them in the sore trouble which they were experiencing through a severe epidemic by which numbers of them were carried off. In 1869 the headquarters of the work in the district were transferred to Fort McPherson, but occasional visits continued to be paid to Fort Yukon, and in 1897 it was re-occupied by a C.M.S. missionary, with the consent of the American Bishop of Alaska. Three years later, however, the work was handed over to a missionary of the Protestant Episcopal Church of the United States under that Bishop.

* The Tukulths were at one time described as the Kutchin Indians, but it was found that that term merely signified 'nation.'

Rampart House.

From Fort Yukon Mr. McDonald used to go to Rampart House on the Porcupine River, 100 miles to the east, to minister to the Tukudhs whom he met there. The station received a resident missionary, the Rev. V. C. Sim, in 1881. Most of the people were then already Christianized, but they were anxious for further teaching and gave a cordial welcome to their young missionary. His term of service was but short. During a time of great scarcity he shared his food with the Indians around him, and the lack of proper nourishment brought on a sickness which in his weak condition proved fatal. The vacant place was filled by the appointment of another missionary, and for several years the work was continued, marked by some happy revivals among the natives. In the nineties the trade and mining became transferred from the Porcupine to the Yukon, and the Indians left the station, which in 1896 was given up.

Buxton (Forty Mile Creek).

A few months before his death Mr. Sim penned a touching appeal in behalf of the Indians of the Yukon. In response to this a special contribution was made by Mr. (now Sir) T. F. Buxton in order that an additional missionary might be sent out, and in 1887 a new station was opened by the Rev. J. W. Ellington at a place on the Upper Yukon, 250 miles above Fort Yukon, to which the name Buxton was given in place of that of Forty Mile Creek which it had previously borne. The terrible isolation broke down Mr. Ellington's health after a few years' work, but the station was occupied by Bishop Bompas and others. During the last ten years a number of baptisms have taken place among the Indians living on the Tanana River, 125 miles from Buxton, and there are now nearly 200 Christian Indians in the district, but most of them reside on the Alaskan side of the boundary.

Moosehide.

It was not until 1896 that a resident missionary was appointed to Klondyke, fifty miles south of Buxton, where numbers of miners had been attracted by the then recent discovery of gold, though the district had been occasionally visited by C.M.S. missionaries for some thirty years before.

In 1897 the Indians moved to a neighbouring village, called Moosehide. Many of them have embraced Christianity, but they are exposed to much temptation at the hands of the whites.

Selkirk.

Selkirk, 150 miles from Buxton, situated on Pelly River, a tributary of the Yukon, was occupied in 1892. The cold is sometimes extreme, the thermometer having been known to touch -78° , i.e. 110° of frost. No striking incidents have been reported, but a good many converts have been won, who, as at other stations in the neighbourhood of mining camps, are often sorely tempted. From Selkirk visits are paid to bands of Indians on the Upper Pelly River, 250 miles distant.

Carcross (Caribou Crossing).

A station was opened by Bishop Bompas at Carcross, on Lake Bennett, 400 miles from Selkirk, in 1900. Several baptisms have taken place. Latterly there has been a great influx of whites.

APPENDIX I.

CHRONOLOGICAL TABLE.

| | |
|-------|---|
| 1819. | Rev. John West appointed Chaplain to Hudson's Bay Co. |
| 1820. | Reached Red River, October 14. |
| 1823. | Henry Budd and John Hope baptized. The first church opened at Red River. West returned home. Rev. D. Jones appointed and reached Red River. |
| 1825. | Rev. and Mrs. W. Cockran arrived from England. The first Indian communicant received. The second church opened at Red River. |
| 1832. | St. Peter's Indian Settlement formed. |
| 1840. | Henry Budd occupied Cumberland. |
| 1841. | Rev. and Mrs. A. Cowley joined the Mission. |
| 1842. | Fairford Mission occupied by Rev. A. Cowley. |
| 1844. | The Bishop of Montreal visited Red River and confirmed 846 persons. |
| | Rev. and Mrs. Jas. Hunter arrived at Devon. |
| 1849. | Bishop Anderson consecrated. |
| 1850. | Rev. and Mrs. R. Hunt arrived at Lac la Ronge. Mr. Henry Budd, native catechist, ordained. |
| 1851. | Mr. J. Horden arrived at Moose Fort. |
| 1852. | Bishop Anderson visited Moose Fort, and ordained Mr. Horden. |
| | Ordination of Mr. R. McDonald. |
| 1853. | Bishop Anderson visited Cumberland and English River. |
| 1855. | His second visit to Moose and Albany. |
| 1858. | Rev. J. Hunter appointed Archdeacon; his journey to the Mackenzie River. |
| 1862. | The whole Bible printed in the Cree language syllabic characters. |
| | Rev. W. W. Kirkby crossed the northern spurs of the Rocky Mountains, and began the Tukudh Mission. |
| 1864. | Bishop Anderson resigned. |

1865. Dr. Machray appointed second Bishop of Rupert's Land.
Rev. W. C. Bompas joined the Mackenzie River Mission.
1869. Death of Rev. W. Cockran.
Red River Insurrection. Christian Indians remained loyal. Sir Garnet Wolseley's Expedition. Red River annexed to the Dominion of Canada.
1870. Province of Manitoba formed, with Winnipeg as its capital.
1872. Original diocese of Rupert's Land divided into the four dioceses of Rupert's Land, Moosonee (Dr. Horden), Saskatchewan (Dr. McLean) and Athabasca (Dr. Bompas).
1874. Fort Francis, Rainy Lake, occupied.
1876. Eskimo Mission on the east side of Hudson's Bay begun by Mr. Peck.
1880. Blackfoot Mission begun.
1883. The diocese of Mackenzie River separated from Athabasca, Dr. Richard Young being consecrated to Athabasca.
1884. The diocese of Qu'Appelle formed (Dr. Anson consecrated Bishop).
1885. Insurrection of French half-breeds in Saskatchewan. Christian Indians remained loyal.
1886. Death of Bishop McLean of Saskatchewan. Dr. Pinkham succeeds him.
1887. The diocese of Saskatchewan further sub-divided into Saskatchewan and Calgary. Death of Archdn. Cowley.
1891. Diocese of Selkirk taken out of Mackenzie River. Bishop Reeve consecrated to Mackenzie River.
1893. Bishop Horden died January 12. Succeeded by Bishop Newnham.
Two Canadian Archbishoprics created (September).
1894. Eskimo Mission at Blacklead Island commenced.
1895. Bishop Newnham visited Churchill.
1896. Dr. Grisdale consecrated Bishop of Qu'Appelle.
Mr. J. C. Parker drowned off Blacklead Island.
Discovery of gold in Klondyke.
1899. Complete Tukulh Bible issued.
1900. Diocese of Moosonee divided: Keewatin established.
1901. First Eskimo converts baptized at Blacklead Island.
1902. Archdeacon Lofthouse consecrated Bishop of Keewatin.
1903. Bishop Young resigned the See of Athabasca.
Bishop Newnham translated from Moosonee to Saskatchewan.

1904. Archbishop Machray died.
1905. Bishop Matheson elected Archbishop of Rupert's
Land. —
Archdeacon Holmes consecrated Bishop of
Moosonee.
Bishop Bompas retired from See of Selkirk.
Dr. I. Stringer consecrated Bishop of Selkirk.
Bishop Young, formerly of Athabasca, died.
1906. Blacklead Island abandoned as a mission-station.
Bishop Bompas, formerly of Selkirk, died.
1907. Bishop Reeve appointed Assistant-Bishop of
Toronto.

APPENDIX II.

MISSIONARIES TO NORTH-WEST CANADA.

NOTE.—The following is a list of all C.M.S. Missionaries who have laboured, or are labouring at the present time, in the North-West Canada Mission. Several of those named worked also in other C.M.S. Missions, but *only the years of their service in North-West Canada are here specified*. Where a name occurs in List I. without 'Rev.' preceding the initials, the missionary was a layman.

Abbreviations.—The University or College of the missionary is indicated thus:—Cambridge, 'Camb.'; Durham, 'Dur.'; Lambeth, 'Lamb.'; Lampeter, 'Lamp.'; Church, Missionary College, Islington, 'Isl.'; Wycliffe College, Toronto, 'Wycliffe'; Emmanuel College, Prince Albert, 'Emm. Coll., Pr. Albert'; Bishop's College, Red River, 'Bp.'s Coll., Red River.'

I. Male Missionaries and Business-Agents— Clerical and Lay.

- 1822-3. West, Rev. J.
- 1823-38. Jones, Rev. D. T. Lamp. Theo. Coll.; *d.* 1844.
- 1825-65. Cockran, Ven. W.; *d.* 1865.
- 1839-51. Smithurst, Rev. J. Isl.
- 1841-87. Cowley, Ven. A. Isl.; *d.* 1887.
- 1841-3. Roberts, J. Isl.
- 1844-65. Hunter, Ven. J. Isl.; D.D. Lamb.; *d.* 1882.
- 1846-51. James, Rev. R. Isl.
- 1849-62. Hunt, Rev. R. Isl.; *d.* 1886.
- 1851-6. Hillyer, Rev. C. Isl.
- 1851-93. Horden, Rt. Rev. J., D.D. Lamb. Cons. Bp. of Moosonee, 1872; *d.* 1893.
- 1852-80. Kirkby, Ven. W. W. Lichfield Diocesan Coll. and Highbury Training Coll.
- 1852-63. Watkins, Rev. E. A. Isl.
- 1852-1905. McDonald, Ven. R., D.D. Manitoba.
- 1853-71. Stagg, Rev. S. W. Isl.
- 1854-81. George, Rev. H. Isl.; *d.* 1881.
- 1854-70. Mason, Rev. W., D.D. Lamb.; *d.* 1893.
- 1856-9. Mayhew, C. B. Isl.
- 1857-62. Fleming, Rev. T. H. Isl.; *d.* 1862.
- 1857-73. Gardiner, Rev. J. P.
- 1859-67. Smith, Rev. T. T. Isl.

- 1860-64. Cook, Rev. T. Bp.'s Coll., Red River.
 1860-1900. Vincent, Ven. T. Bp.'s Coll., Red River; *d.* 1907.
 1862-5. Cunningham, R. Isl.; 1862-65.
 1862. Mackay, Ven. J. A., D.D. Manitoba.
 1863. Phair, Ven. R. Isl.
 1864-7. Doolan, Rev. R. R. A., B.A. Camb.
 1865-1906. Bompas, Rt. Rev. W. C. St. Bees, D.D. Lamb.
 Bp. of Athabasca, 1874-84; Mackenzie R.,
 1884-91; Selkirk, 1891-1905; *d.* 1906.
 1867-9. Hale, Rev. D. B. Isl.; *d.* 1869.
 1868-72. Wilson, Rev. E. F.
 1868-1906. Bruce, Rev. G. St. John's Coll., Manitoba.
 1869-1907. Reeve, Rt. Rev. W. D. Isl., D.D. Manitoba.
 Bp. of Mackenzie River, 1891; Asst.-Bishop of
 Toronto, 1907.
 1873-6. Grisdale, Rt. Rev. J. Isl., D.D. Manitoba.
 1873-76. Cons. Bp. of Qu'Appelle, 1896.
 1876-1906. Cowley, Rev. A. E. Isl. 1876-81, and from 1887.
 1873. Kaynor, Rev. E. Isl.
 1873-1906. Cook, Rev. G.
 1874-83. Reader, Rev. J. Isl.
 1874-7. Shaw, Rev. A. J. R.
 1874. Hines, Rev. J.
 1875-1903. Young, Rt. Rev. R., B.A. Camb., D.D. Manitoba.
 Cons. Bishop of Athabasca 1884; *d.* 1905.
 1875-82. Keen, Rev. J. H. Isl.
 1875-6. Moore, Rev. W. H.; *d.* 1876.
 1876-92. Garrioch, Rev. A. C. St. John's Coll., Winnipeg.
 1876. Peck, Rev. E. J. Isl.
 1876-81. Schuff, H.
 1877-83. Clarke, Rev. T. A.
 1884-97. Taylor, Rev. I. J. Isl. 1884-92 and 1894-7.
 1877-85. McKenzie, Rev. B. St. John's Coll., Manitoba.
 1877-86. Bruce, Rev. P.
 1878-91. Trivett, Rev. S. Isl.
 1879-85. Sim, Rev. V. C. Isl.; *d.* 1885.
 1879-1905. Spendlove, Rev. W.
 1879-99. Winter, Ven. G. S. Isl.
 1881-8. Garton, Rev. W. J.
 1881. Canham, Ven. T. H. Isl.
 1881-9. Irvine, Rev. J. St. John's Coll., Manitoba.
 1882-91. Newitt, Rev. H. St. Aidan's.
 1882. Lofthouse, Rt. Rev. J., D.D. Winnipeg. Cons.
 Bp. of Keewatin, 1902.
 1882-94. Brick, Rev. J. G.
 1883. Tims, Ven. J. W. Isl., D.D. Manitoba.
 1883. McLennan, Rev. R., B.D. Manitoba.
 1883-6. Bourne, Rev. H. T. Emm. Coll. Pr. Albert.
 1885-91. Ellington, Rev. J. W. Isl.
 1885. Holmes, Rt. Rev. G., D.D. Winnipeg. Cons. Bp.
 of Moosonee, 1905.

- 1886-93. Wallis, Rev. G. C. Isl.
 1886-94. Owen, Rev. W. Isl.
 1886-92. Kirkby, Rev. D. N., B.A. Manitoba.
 1886. Scott, Ven. M. St. John's Coll., Winnipeg. 1886-1900; rejoined 1905.
 1887-8. Stephenson, Rev. F. L. Dub.
 1887. Hawksley, Rev. J.
 1887. Richards, Rev. E.
 1888-98. Cook, Rev. A., M.A. Manitoba.
 1888-1906. Inkster, Rev. R. Emm. Coll., Pr. Albert.
 1889-1905. Anderson, Rev. J. G., B.D. Manitoba.
 1889. McDonald, Rev. D. D. Emm. Coll., Pr. Albert.
 1889-95. Wright, Rev. A. A. H. Emm. Coll., Pr. Albert.
 1890-1903. Pritchard, Rev. T. H., B.D. Manitoba; d. 1903.
 1890-5. Hartland, C. H.
 1891. Lucas, Ven. J. R. Isl.
 1891-1903. Newnham, Rt. Rev. J. A., D.D. Manitoba. Bp. of Moosonee, 1893; Saskatchewan, 1903.
 1891-1906. Robinson, Rev. H. St. John's Coll., Manitoba.
 1891-4. Southam, J.
 1891-1906. Warwick, Rev. A. J.
 1892. Totty, Rev. B. Isl.
 1892. Walton, Rev. W. G. Isl.
 1892. Coates, Rev. R. E., B.D. Manitoba.
 1892-7. Prewer, Rev. G. St. John's Coll., Manitoba.
 1892. Pritchard, Rev. C. J.
 1892-7. Swainson, Rev. F.
 1892. Marsh, Rev. T. J. Wycliffe.
 1893. Stocken, Rev. Canon H. W. G.
 1893. Stringer, Rt. Rev. L., D.D. Toronto, 1893-1901.
 Cons. Bp. of Selkirk, 1905.
 1894. Matheson, Rev. J. R.
 1894. Weaver, Rev. C. R. Wycliffe.
 1894. White, Rev. W. G.
 1894. Faries, Rev. R. Montreal Theo. Coll.
 1894-6. Parker, J. C. Isl.; d. 1896.
 1895-9. Buckland, F.
 1895-1904. Norquay, Rev. A. T., B.A. Manitoba.
 1895-7. Camsell, C. B.A. Manitoba.
 1895-1900. Currie, Rev. D.
 1895-9. Hockley, Rev. E. F. B.A. Toronto.
 1895-6. Reazin, H. Le R., M.B.
 1895-1902. Robertson, Rev. W. Wycliffe.
 1895. Whittaker, Rev. C. E. Wycliffe.
 1896-1905. Taylor, Rev. J.
 1896-1900. Sampson, C. G. Isl.
 1896-8. Flewellling, F. F. Wycliffe.
 1896. Johnston, Rev. J. St. John's Coll., Winnipeg.
 896-8. Asch, Rev. A. C. Montreal Theo. Coll.
 1897-1904. Bassing, Rev. E. H.
 1897-1903. Owen, Rev. A. de B.

| | |
|------------|--|
| 1897-1900. | Owen, Rev. C. H. P., B.A. Toronto. |
| 1898-1906. | Bilby, J. W. Isl. |
| 1899-1902. | Chapman, C. N. |
| 1899- | White, Rev. A. S. Wycliffe. |
| 1899- | Johnston, Rev. W. M. |
| 1900-1906. | Rose, W., M.D. Manitoba. |
| 1900- | Stocken, Rev. S. J. |
| 1901- | Greenshield, Rev. E. W. T. Isl. |
| 1903- | Sanderson, Rev. M. St. John's Coll., Manitoba. |
| 1903- | Edwards, Rev. M. R. |
| 1904- | Sevier, Rev. F. C. |
| 1904- | Gale, Rev. G. E. |
| 1906- | Roberts, Rev. O. J. |
| 1906- | Winch, Rev. H. C. |
| 1907- | Dobbs, Rev. T. J. |
| 1907- | Ovens, Rev. C. D., B.A. Dur. |
| 1907- | Holmes, Rev. R. |
| 1907- | Vale, Rev. A. J. |
| 1907- | Dale, Rev. H. L. |

II. Woman Missionary.

| | |
|---------|--------------------|
| 1822-3. | Bowden, Elizabeth. |
|---------|--------------------|

III. Indian Clergy.

| | |
|------------|--|
| 1850-75. | Budd, Henry (Senr.), <i>d.</i> 1875. |
| 1853-84. | Settee, J., <i>d.</i> 1902. |
| 1858-80. | Cochrane, Henry, Bp.'s Coll., Red River, <i>d.</i> 1898. |
| 1860-4. | Budd, Henry (Junr.), <i>d.</i> 1864. |
| 1861-4. | Cook, Thomas, St. John's Coll., Red River. |
| 1869-93. | Spence, Baptiste, St. John's Coll., Red River, <i>d.</i> 1896. |
| 1871-5. | Caldwell, Luke, St. John's Coll., Red River, <i>d.</i> 1875. |
| 1876-1902. | Sanders, John, <i>d.</i> 1902. |
| 1880-97. | Sinclair, John, <i>d.</i> 1897. |
| 1882-8. | Badger, Peter. |
| 1882-4. | Stranger, David, <i>d.</i> 1884. |
| 1885- | Settee, John Richard, Emm. Coll., Pr. Albert. |
| 1886-1905. | Badger, John, <i>d.</i> 1905. |
| 1889- | Dick, William. |
| 1890-1905. | Cook, Edward. |
| 1893-1901. | Ttssieltla, John, <i>d.</i> 1901. |
| 1893- | Thomas, Edward. |
| 1893-9. | Maggrah, John Albert, St. John's Coll., Manitoba. |

APPENDIX III.

STATISTICS OF THE NORTH-WEST CANADA MISSIONS IN QUINQUENNIAL PERIODS.

Appendix III.

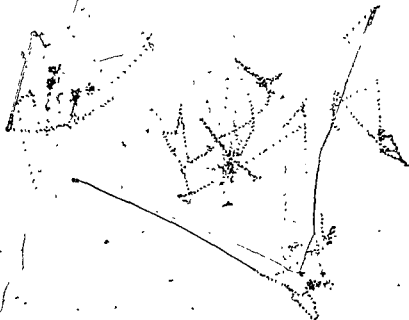
79

| Year. | European Missionaries. | | | | Indian Lay Agents. | Indian Christian Adherents. | | | Communicants. | Schools. | Scholars. | | |
|--------|------------------------|------|--------|--------|--------------------|-----------------------------|--------------|--------|---------------|----------|-----------|--------|--------------|
| | Clergy. | Lay. | Wives. | Total. | | Baptized. | Catechumens. | Total. | | | Boys. | Girls. | Seminarists. |
| 1827 | 2 | 2 | 1 | 5 | — | * | * | * | * | 4 | 67 | 59 | — |
| 1832 | 2 | 3 | 4 | 9 | — | * | * | * | 143 | 6 | 191 | 140 | — |
| 1837 | 2 | 3 | 5 | 10 | — | * | * | * | 211 | 12 | 418 | 361 | — |
| 1842 | 3 | 2 | 5 | 10 | 4 | * | * | * | 451 | 12 | 393 | 268 | — |
| 1847 | 4 | 4 | 3 | 11 | 4 | * | * | * | 530 | 9 | 256 | 259 | — |
| 1852 | 6 | 4 | 6 | 16 | 9 | * | * | * | 507 | 22 | 344 | 333 | — |
| 1857 | 11 | 3 | 9 | 23 | 20 | * | * | * | 770 | 19 | 370 | 338 | — |
| 1862 | 16 | 1 | 12 | 29 | 20 | * | * | * | 895 | 21 | 374 | 386 | — |
| 1867 | 15 | 1 | 11 | 26 | 21 | * | * | * | 1,001 | 20 | 389 | 363 | — |
| 1872 | 13 | 9 | 9 | 22 | 27 | 7,259 | 93 | 7,352 | 1,429 | 16 | 436 | 300 | 7 |
| 1877 | 20 | 4 | 11 | 35 | 39 | * | * | 10,472 | 1,424 | 21 | * | * | * |
| 1882 | 23 | 1 | 11 | 35 | 69 | * | * | 10,100 | 1,400 | 33 | * | * | * |
| 1887 | 31 | 2 | 15 | 48 | 58 | * | * | 13,385 | 1,628 | 46 | * | * | * |
| 1892 | 38 | 5 | 14 | 57 | 73 | 11,400 | 1,579 | 12,979 | 2,254 | 54 | 934 | 613 | 107 |
| 1897 | 46 | 7 | 22 | 75 | 98 | 12,558 | 92 | 12,650 | 2,367 | 68 | 1,121 | 759 | 57 |
| 1902 | 46 | 2 | 25 | 73 | 98 | 12,851 | 429 | 13,280 | 2,723 | 79 | 1,011 | 1,041 | 24 |
| + 1907 | 42 | — | 25 | 67 | 50 | 8,123 | 581 | 8,704 | 2,014 | 49 | 603 | 670 | — |

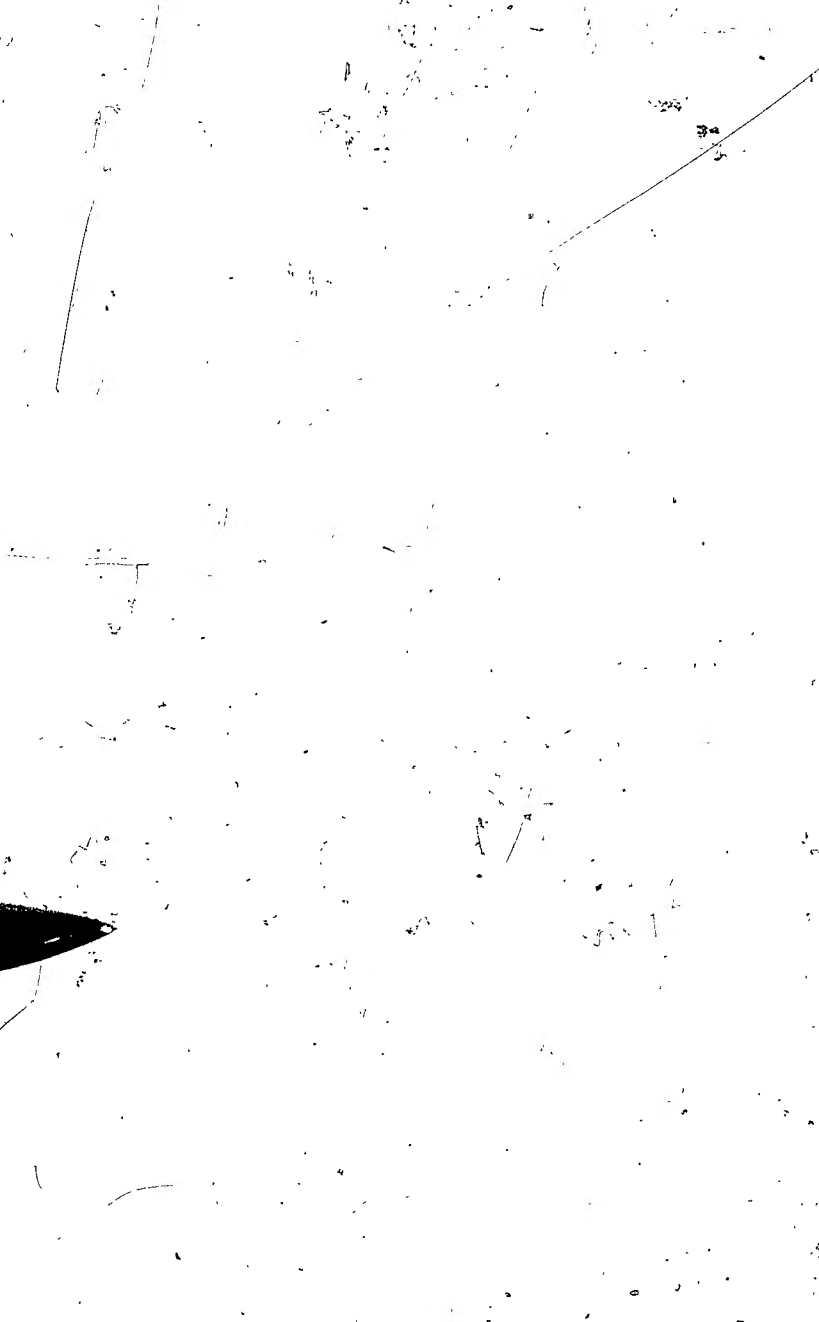
* No returns under these headings.

+ The apparent falling-off in the returns for this year is due to the gradual transference of the C.M.S. work to the Canadian Church.

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